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COMMONWEAL

CONTEMPORARY THEOLOGY ISSUE

WHO ARE THE CATHOLIC 'FUNDAMENTALISTS'?

John A. Coleman

SUNDAYS WITHOUT THE EUCHARIST

Gabe Huck

BOOKS

Electa Arenal on Sor Juana

Joseph G. Donders on Harvey Cox and Liberation Theology

John Garvey Dissects Picasso

J. Bryan Hehir on a Strategy for the Middle East

Religious Booknotes by Lawrence S. Cunningham

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CORRESPONDENCE

Mr. Blue's creator

New York, N.Y.

To the Editors: My recent piece in *Commonweal* ("Does Anyone Remember J. Blue?" November 4, 1988) churned up some interesting replies. People wrote to say they remembered him very well and lovingly; and each had a particular theory as to whether Mr. Blue really existed. But the most intriguing reply came from one of author Myles Connolly's nephews, a fellow by the name of Pete Green. Like myself, Mr. Green works in New York City. I met him one evening for a drink and some fascinating conversation. He told me about Connolly's career as a Boston newspaperman who "went Hollywood": Connolly, a close friend of director Frank Capra, worked on many screenplays, including "State of the Union," "My Son John," and several early Tarzan episodes. He also wrote several other books, but none quite matched the success—or spiritual luminescence—of *Mr. Blue*. When I asked Green if Mr. Blue were real, he said, "Yes," but he felt that Mr. Blue was actually Connolly—that unexpressed, mystical poet Connolly yearned to be, but somehow couldn't. And I felt that at last I had the answer to my query: Something I'd rather suspected all along....

KATHY CECALA

Buckley or Blue?

Las Cruces, N. Mex.

To the Editors: One can't help but be amused at the differing perspectives in the articles on Mr. Buckley by Wilfrid Sheed ["William Buckley's Several Selves," November 4] and on Mr. Blue by Kathy Petersen Cecala ["Does Anyone Remember J. Blue?" November 4]. Surely it is apparent to nearly all *Commonweal* readers that Buckley isn't real. He is simply an invention of the wealthy and privileged to justify their right to exist in a society that maintains that it has Christian values.

Mr. Blue, on the other hand, is as real as we want him to be.

JAMES D. McNAMARA

Gutiérrez fore 'n aft

Palo Alto, Calif.

To the Editors: It may seem like nitpicking to take issue with Dennis McCann's basically supportive review of the fifteenth anniversary edition of Gustavo Gutiérrez's *A Theology of Liberation* [November 4], but the review contains implications that need to be corrected, and the author makes two comments that do an injustice to Gutiérrez's overall position.

First, we are told that "Gutiérrez *now* (italics added) finds it necessary to emphasize caution against reductive and purely 'immanentist' understandings of praxis and liberation," and that "Though liberating praxis still 'endeavors to transform history,' this transformation is not reducible to changes in socioeconomic structures."

While McCann stresses elsewhere that the shift is one of emphasis rather than a brand new direction, the impression is left that in the earlier edition Gutiérrez *did* advocate reductionist understanding, and felt that liberating praxis *could* be "reducible to changes in socioeconomic structures." Such inferences are incorrect. Gutiérrez is unequivocally clear in his first edition. Part of the gift of Christian hope, he states there, is that "it keeps us from any confusion of the kingdom with any one historical stage, from any idolatry toward unavoidably ambiguous human achievement, from any absolutizing of revolution." No reductionism, then or now.

Later McCann comments that while the clarifications of the new edition do not contradict Gutiérrez's earlier statements, "the shifts of emphasis do seem to amount to a very large practical difference," namely that Gutiérrez is now "repudiating the attempt to identify the option for the poor with an ideology or specific political program." After gratuitously hoping that Gutiérrez "means what he says," McCann concludes that "Gutiérrez's liberation theology, therefore, can *no longer* (italics added) be understood primarily as a form of political theology." But it never could be so understood, and the underlined words only strengthen a misunderstanding, namely that until the new edition Gutiérrez's position was to be understood "primarily as a form of political ideology."

But Gutiérrez had specifically repudiated such a position in the concluding words of the first edition: "All the political theologies, the theologies of hope, or revolution, and of liberation, are not worth one act of genuine solidarity with exploited social classes. They are not worth one act of faith, love, and hope, committed—in one way or another—in active participation to liberate man from everything that dehumanizes him and prevents him from living according to the will of the Father" (p. 308; the new edition employs inclusive language).

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The editors are always glad to consider any material for publication, but may we again remind readers that unsolicited manuscripts should be accompanied by a stamped addressed envelope. We regret that we cannot otherwise return such material.

COMMONWEAL

Loading the blunderbuss

The more than two hundred Catholic colleges and universities in the United States constitute the largest segment of America's private institutions of higher learning. They are also the largest group of Catholic colleges and universities in the world. Their millions of graduates include many of the readers, writers, and editors of this journal. On top of other challenges—demographic, financial, cultural—these schools face a new threat, from a source that one might have hoped would offer them help, not hindrance. The source is the Vatican Congregation for Catholic Education; the threat is a new draft of a papal document on higher education (*Origins*, December 22, 1988).

Two things should be said immediately. First, the issue the draft attempts to address is a real one: defining and maintaining the Catholic identity of Catholic higher education. The upheavals of the sixties and seventies sometimes persist on Catholic campuses as a kind of curricular disarray that needs rethinking and reordering. Theological illiteracy and cultural conformity among young adult Catholics point to the need for a comprehensive exposure to theology and philosophy in their college years. The low level of religious practice among some students calls for a stronger pastoral presence on both Catholic and non-Catholic campuses. A blind vocationalism, an uncritical attitude toward technological development, and a narrow view of social responsibilities warp the education of many students in Catholic as well as secular institutions. Yes, the question of what makes a college or university Catholic needs serious and sustained attention, especially by those directly responsible—administrators, teachers, trustees.

The second thing to be said is that this revised draft shows considerable responsiveness to the pointed criticisms of the initial draft (1985) by Catholic educators. New passages attempt to take account of the diverse nature of Catholic colleges and universities and the varied legal circumstances under which they operate; of the academic autonomy and freedom that are expected of institutions of higher learning in societies like ours; of the essential and positive contributions of non-Catholic faculty and other religious traditions. These revisions may go some way in meeting the objections of U.S. Catholic college and university presidents who argued that the 1985 draft ignored the reality of American Catholic pluralism and possibly jeopardized the eligibility of their institutions for government funds. But while these revisions may indicate an openness on the part of the Congregation for Catholic Education, whatever openness exists has not yet produced a tolerable document.

Even in its revised form, the document would most likely encourage the secularization of some Catholic colleges and universities and assure a loss of intellectual integrity and educational quality for a good many others. It is tragic that such a threat should arise precisely when Catholic educators, concerned about maintaining their

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institutions' Catholic identity, need to deal with issues of curriculum, of criteria for hiring and promotion, of career ladders controlled by academic disciplines, of academic freedom—matters delicate enough within the accepted framework of institutional independence but virtually impossible to resolve under the shadow of supervision by the hierarchy.

And that is the crux of the issue. The document insists on the right and duty of "the competent ecclesiastical authority"—usually the local bishop—to intervene directly in Catholic colleges and universities to protect the faith as he sees it. There are qualifications: the intervention should "be conducted in a manner which takes into account the statutes and regulations of the institution (as well as accepted academic practices)." And there are to be procedures: the bishops' conference will establish them—"to be approved by the Holy See." But this effort to square the circle predictably fails. What the "competent ecclesiastical authority" retains is simply the blunderbuss power to declare "that a university is no longer Catholic."

There is no reason, we suppose, that a local bishop or even a committee of bishops couldn't do that now for sufficiently grave reason. Codifying all of this will mainly provide the grounds for constant squabbles. Bishops will be regularly confronted with demands to interject themselves into university affairs. Not only will these be made with regard to theology where the document's requirement for a mandate to teach directly conflicts with academic freedom; but bishops will "have the right and duty of reprimanding or correcting members of the university community whose teaching or behavior is in conflict with Catholic doctrine or discipline." Divorced and remarried faculty members? Members of the Notre Dame football team?

Bishops will be caught in a vicious circle. Having declared their prerogative to intervene, they will either have to exercise it or be held responsible for whatever occurs when they do not. Ambiguous cases will either require painful and embarrassing interventions, or appear to enjoy church sanction when there is no intervention. Episcopal authority will be undermined because in many cases it will be unenforceable. Actions that a university might autonomously take to maintain its Catholic identity will be tainted by the appearance of acting under episcopal pressure. More prudent institutions may be moved to forestall this possibility by pre-emptively giving up any formal recognition as Catholic in the first place. Others will conduct themselves like the more unimaginative and cautious seminaries. A great many will be entangled in endless church—and possibly civil—disputes, pitting one phrase of these norms against others, encouraging shifting and unwritten policies, draining energy from educational and pastoral responsibilities.

There is a small but vocal party of Catholics for whom denunciation is a kind of sacramental. Condemnations are for them what purges were for Lenin, a sign that the movement is strong and pure; they long for the battle cries of the Crusades, the Counter Reformation, and religious wars. This document is made for them. Is that what the church wants and needs?

If the Congregation really wants to encourage, to listen to, and to advance the discussion going on right now—and there are signs that it does—then let it join in the debate. Let it set aside its juridical web of norms and compose a document that pools the wisdom and experience of Catholic educators worldwide, that shows greater confidence in the powers of reflection and dialogue that are at the heart of the educational enterprise, that builds on a common vision rather than a chain of command. If it were promulgated, the present document would be a self-inflicted wound on the church's educational mission. American Catholic educators owe it to themselves and the church to say so unequivocally.

NATIONAL INSECURITY

Some people—count us among them—experience a jolt of outrage and a large charge of uneasiness over the dismissal of certain charges against Oliver North. Not, in our case, because the dismissal might mean lesser punishment for the accused; who cares? Not because we thought a trial on these counts would bring about startling new revelations in the Iran-*contra* affair; that was never likely. And not because Mr. North's ingenious attorney is using every last procedural safeguard in the book on behalf of a client who once waxed eloquent in his scorn for legal and constitutional technicalities; a rich dose of irony may be good for the national bloodstream.

No, what's troubling is the process underlying this decision. Mr. North demanded that certain classified documents in the possession of the administration be made available for his defense because, he says, they would serve to demonstrate his innocence. It can be presumed that he would not have used them to show that he didn't do what he has boasted of doing, but rather to demonstrate that whatever he did had approval from higher levels in government. The judge said the requested materials might indeed be relevant to some parts of the indictment and should be produced if these counts were to survive. So the administration was asked to make them available. Not possible, said the administration. The heads of all relevant departments had been consulted, and all had agreed: Making the papers public would "compromise national security."

The attorney general conveyed this decision to the special prosecutor. The prosecutor told the judge. The judge went a step further, requiring the attorney general to put the decision in writing and sign it. The piece of paper was duly produced, and the charges were dropped. And it's likely that many of us who are now living, voting, paying taxes, and judging where the nation has been and where it is going, will never know why.

There's more than irony here. It was in the name of national security that our government provided large quantities of deadly weapons to the government of Iran, in the hope of winning the release of American hostages purportedly under Iran's control—this while officially branding the Iranian regime as terrorist, while solemnly condemning the very idea of ever

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negotiating ransom deals with terrorists, and while professing neutrality in the Iran-Iraq war in which the weapons were to be used, and were in fact used, with fatal consequences for many.

It was also in the name of national security that Oliver North saw to it that the large profits reaped from the arms sales were diverted from the U.S. Treasury, in part to private bank accounts, in part to effect the transfer of other weapons to *contra* forces in Honduras and Nicaragua at a time when the Congress had proscribed such actions. And it was for the sake of national security that Mr. North and others concealed their activities from some and lied about them to others in the government. Some of these operations entailed clear violations of international law: the mining of Nicaraguan harbors. Others brought terror, dismemberment, death to civilian targets of the *contra* forces: health workers, co-op managers and workers, mothers, children.

And now, in the name of national security, documents that presumably reveal further details of what was going on in this period will stay buried. Some speculate that they have to be kept out of sight because their disclosure would entangle other persons not now known to have taken part: a cover-up. Others, perhaps more plausibly, think the papers would reveal a range of other unsavory and possibly unlawful projects, completed or still ongoing, and/or that their disclosure might put espionage or covert-action agents of the United States at risk.

We are not to know. As the law now stands, the judiciary has no power to override classification decisions by officials of the executive who may have a personal or political or bureaucratic stake in inflating or inventing the dangers of disclosure, or who may be committed to doctrines of the national security state in direct conflict with principles of democracy. The basic requirements of a government said to be of, by, and for the people, a government of laws and not of persons, need not be weighed in the balance by a competent and disinterested person or body; prosecutorial discretion reigns supreme. In this instance the ultimate prosecutor is the attorney general. He has used his discretion to keep the secrets safe. We are not persuaded that the nation is more secure.

REPORT ON SUNDAY

WHY SETTLE FOR COMMUNION?

A TREND IN THE WRONG DIRECTION

An argument is raging. It is about how many Sundays can dance on the point of a needle without a priest to lead the dance. It is the result of the declining number of priests available to preside at Sunday liturgy and leads to a further consideration: How priestless will our Sundays have to become before the rules about who gets into the presbyterate are changed by the presbyters? The growing extent of frustration with the failure of church leaders to respond to the crisis has led some people to call for ecclesiastical "civil disobedience." "The rules are wrong," they say, "and in the circumstances, we must make our own, for this is always how things change" (see, "The Eucharist: Who May Preside?" *Commonweal*, September 9, 1988). But beneath all these flash points lies an even more weighty and essential issue. At base, it has to do with our understanding of the Eucharist itself.

Here is the situation. Circumstances that have long prevailed among Catholics in much of the second and third worlds are being increasingly felt in the first (which is why the volume of the argument has been so amplified): Many Catholics have no access to the celebration of the Eucharist on Sundays. In itself the problem is not new. Catholics have always (the word is probably not too strong here since it is almost a matter of definition) held together three things: the Lord's Day, assembly, and Eucharist. We have also held to a discipline that recognizes Eucharist only when the Sunday assembly has in its midst as presider a bishop or one whom the bishop has ordained.

What then is new? Quite simply, since Vatican II it has become possible for Catholics to have Sunday and to assemble without a bishop or presbyter and to celebrate a communion service. Prior to Vatican II, when only the priest could touch the consecrated bread, priestless Sundays consisted of lay-led prayer services of one kind or another. Now, however, the absence of a priest seems to mean only one thing: no eucharistic prayer. Everything else can be as when the priest is present. And that is generally what has been happening since the rites of Holy Communion outside Mass were reformed and lay persons became authorized ministers of Holy Communion.

Rome itself seems to have acquiesced in this subtle but significant breakdown of the ancient triad, Sunday/assembly/Eucharist. Last June, in one of his last acts as prefect of the Congregation for Divine Worship, Cardinal Paul Augustin Mayer (in whose prefecture the case of liturgical renewal has languished for years) authorized a *Directory for Sunday Celebration in the Absence of a Priest* (*Origins*, October 20, 1988). This directory reaffirms the ideal of Sunday/assembly/Eucharist and perhaps even reinforces it in a distorted fashion by encouraging bishops, when they have no presbyter to assign to a parish, to send in visiting presbyters or to encourage the people who make up that parish to go to other parishes for Mass. (All of this raises larger questions about the identity of the assembly itself—obviously not a priority for the Vatican congregation.) The directory provides an order of service for the duly authorized Sunday liturgy in the absence of a priest. This service has the following recognizable structure: introductory rites, liturgy of the Word, thanksgiving, rite of Communion, and concluding rites. Local conferences of bishops, including the National Conference of Catholic Bishops, will be issuing their own versions of this service over the next few years.

So what we have here is the delight of the long-denied laity, right? Wrong. What we have is an attempt to say that our ancestors had it wrong about Sunday and assembly and

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Eucharist. What has become obscure to many Catholics (an obscurity that the Roman congregation and some local bishops' conferences now seem quite happy to live with and silently encourage) is the distinction between Eucharist and Holy Communion. You priestless folks can have Holy Communion for ever and ever, but you can't have Eucharist until we find a lot more candidates for ordination. And the priestless folks reply: Great! Bring on the deacon or the pastoral administrator and the hosts from another time or place. These liturgies seem often to mean more to us anyway.

But the question might be better put: If you are going to upset a longstanding discipline, which one will it be? On one side is the discipline that says we ordain only baptized, celibate males of which there are too few asking for ordination. On the other side is the discipline of Sunday/assembly/Eucharist. The battle was joined and over before news of trouble got out.

We care about the "who can get ordained part"; at least a few do. But even here the ground has been cut away. Imagine going forth on a crusade that says: "They are trying to make you be content with this all-male, celibate clergy. To arms! Don't rest until they let us have Sunday Eucharist again, but this time with Ms. Smith or Grandpa Jones ordained to preside." Yet as long as Ms. Smith or Grandpa Jones are there to lead a communion service, the fact is the more fundamental call will go unanswered.

Why don't we care about the other part? It says you can have your Sunday and your assembly but without Eucharist. Several things are at work here, but they come down to this: In practice, we have said that Eucharist and Communion are the same thing and all that is up for discussion is when the bread gets consecrated. One way in which this is said can be observed any Sunday in perhaps 75 percent of our parishes. After a subdued few moments for the eucharistic prayer, the pace will pick up with the Lord's Prayer and the peace greeting, then someone will make a trip to the tabernacle for most of the Holy Bread that actually will be shared in Communion. It will be this way because for twenty-plus years now we have been willing to neglect instructions and rubrics that make it quite clear: first, that the eucharistic prayer is a central deed of assembly and presider together and should be so celebrated that this is our common experience; and second, that the bread and the wine over which presider and people give thanks in the eucharistic prayer is the bread and wine that all are then to share in Holy Communion. When the common practice of the liturgy, Sunday by Sunday, neglects these principles, we have already gone quite a way in making even Sunday with a priest into a communion service.

William Marrevee, in a 1988 article, "Priestless Masses—At What Cost?" (*Église et Théologie*, no. 40, pp. 207-22), speaks of what is at stake:

> One can only maintain that a communion service, whatever form it takes, is a treacherous undertaking. It builds on a development in eucharistic practice that, while legitimate in some respects, is fraught with potential pitfalls, for it forces the taking of Communion into an even more isolated position. *It obscures, moreover, what the community does not simply have the right to do, but must do on the day of the Lord, namely celebrate the Eucharist with which its very identity as Body of Christ is inherently bound up.* It is the sacramental celebration of the Lord's death and Resurrection from which the church, in the final analysis, lives and not the presence of Christ in the consecrated bread and wine, however much the latter is an integral part of the former. Because the presence of Christ in the bread and wine is a constitutive element of the more comprehensive sacramental celebration of Christ's paschal mystery and not an independent entity, every attempt must be made to avoid giving the impression that the communion service is a readily available substitute for the celebration of the Eucharist....There is an intimate link between the Eucharist and the ordained minister. This is so true that the absence of the latter leads inevitably to the community's inability to celebrate the Eucharist. We are not addressing that fact and the resulting problem by seeking a solution to it in the form of communion services. These must be exposed as a frontal attack on the reality that has an integrity of a unique kind, namely the Eucharist of the community and the community as a eucharistic community [emphasis added].

Here it is: To date, the liturgical renewal and the ecclesial renewal of which it must be the core have in practice not shaped a eucharistic people. We have not been doing whatever it is we are to do when we do our eucharistic prayer. That communal deed of every Lord's Day between "Lift up your hearts" and the Lord's Prayer is definitive of the baptized life, a pattern for the words and deeds that constitute all the rest of life. Yet the eucharistic prayer slips by with such passivity that no one even raises a ruckus when the very bread and wine we have together blessed—the very tangible bread and wine that have become for us the Body and Blood of Christ, the holy bread and wine that have been the amazing focus for our astounding words and acclamations—this bread and wine are all consumed by the presider and a few others. No one shouts: "Hold on there. Didn't we just together—this assembly right here—say Amen over this bread and this cup? And now we are going to be given something that was in the tabernacle all along? Doesn't what we just did have any relation to this Communion?" No ruckus, no shouts of protest, no sense that anything unusual has happened. Thus the reform, in practice, has neglected the eucharistic prayer and what baptized people need to do—and have the right to do—each Lord's Day in their assemblies.

In the article quoted above, which seems to me the finest piece available on this matter of priestless Sundays (an unfortunate and impossible term), Marrevee asks the central question:

> For what purpose does the community assemble on Sunday: Is it to attend or participate in what the priest does or is it to celebrate a Eucharist over which the ordained minister presides? In the final analysis what needs to be resolved is the question of who is the integral

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subject of the celebration of the Eucharist: Is it the priest or is it the community? If one maintains that it is the community, it does not mean the actual exclusion of the ordained minister, because in that case we work with an either/or proposition that is fatal. Maintaining the community as the integral subject of the Eucharist presupposes a community that is not exclusive, but inclusive, of the ordained minister.

What is really at stake is not Sunday-without-priests, but Sunday-without-Eucharist. We seem ready to accept placidly such a condition largely because we have not treasured, have not drawn our Catholic life from, the very deed we are now foregoing. But Eucharist should be missed, not efficiently replaced. We don't like to miss things, of course. We'd rather get things humming along again. But something is missing, something is broken.

GABE HUCK

Gabe Huck is director of Liturgy Training Publications, Chicago.

WORLD WATCH

J. Bryan Hehir

ZERO-PLUS GAME

A STRATEGY FOR THE MIDDLE EAST

In this column a month ago (December 16, 1988), I argued that a U.S. debate on the Middle East was necessary and inevitable in 1989, because of the pace of change in the region and the absence of a coherent policy in the United States. Since then, the pace of change has quickened dramatically: the Israeli government was formed along Likud-Labor lines, and the PLO and the U.S. government opened diplomatic discussions in Tunisia. The first development was important but not startling; the opposition to a coalition of the Likud with a religious-right coalition included not only Israelis but significant sectors of the Jewish Diaspora. While a Likud-Labor government was not a sure thing, it was always a likely possibility. The PLO-U.S. discussions stretched the grid of what many thought was either likely or possible. The breakthrough came as the result of a complex minuet in which Mr. Arafat kept clarifying his acceptance of the three U.S. preconditions (affirming UN Resolutions 242 and 338, unequivocally recognizing Israel as a state, and renouncing terrorist tactics), and Mr. Shultz edged toward the PLO with each new clarification. The year 1989 opened, therefore, with a new configuration of forces in the region and a starting point for U.S. policy different from that any administration has had in the forty years of Israel's existence.

The Bush administration will rightfully be given a decent interval to establish its agenda and its approach to this new moment in the history of the Middle East. My purpose in this column is not to focus on where official U.S. policy may move, but to call attention to the wider unofficial, but crucially important, public debate on the Middle East that is already in full swing in the United States. Which voices get a hearing and are taken as representative positions can be a significant factor influencing the U.S. policy process in the next few months.

Presently, voices and views abound on the Middle East. I offer here not a systematic summary, but a selective focus on two positions chosen by the same criterion. The standard is finding persons who refuse to see the Middle East in what Anthony Lewis has called zero-sum terms (if I win, you lose). The Israeli-Palestinian conflict—the core of the Middle East struggle—readily leads to zero-sum conceptions. Two Semitic peoples locked in mortal combat over the same square miles of territory—both with memories of being hounded from their homes, left without international status or a state with which to identify—quickly decide that the struggle is ultimate and impervious to normal negotiations. But the only possibility for grasping the potential of the new moment in the region is by shifting from a zero-sum to a plus-sum conception (there are some outcomes that benefit both parties) of the Israeli-Palestinian relationship.

In the U.S. some are convinced that only a zero-sum view of the problem will preserve Israel's sovereignty and safety. In a remarkable op-ed column in the *New York Times*, the distinguished Israeli, Abba Eban, confronts some of the zero-sum analysts of the U.S. media (for example, George Will and Norman Podhoretz) and illustrates the futility of this view from an Israeli perspective.

Where then are the voices in search of a positive-sum conception of the Middle East? One place is within sectors of the American Jewish community. There clearly is a solid Jewish consensus of bedrock support for Israel in the United States. But it has always been a simplism to equate this with a lock-step unity of views. Today the simplism is demonstrably outdated. Since the Israeli invasion of Lebanon in 1982, and particularly since the *intifada* began in 1987, there has been a vigorous public argument among American Jews about the policy of the Israeli government. The debate is not about support for Israel, but about how Israel's future and its security are best pursued, and how the United States should shape its Middle East policy. The U.S.-PLO talks have catalyzed a new round of this debate. The political and intellectual vigor of the Jewish community provides all the resources needed for

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a searching examination of how to address Israel's policies. Outsiders, in my view, should show an interest in the intramural discussions, but should keep an appropriate distance. One appropriate form of interest is to identify and support those voices seeking a plus-sum view of the Middle East.

An example of such a voice is Rabbi Arthur Hertzberg, an eloquent and ferociously loyal supporter of the state of Israel, who has now set forth a closely reasoned, impassioned critique of Israel's response to the *intifada*. Hertzberg speaks for himself—in the style of the prophets of his tradition—relying on the intrinsic power of his argument to illuminate and persuade. Over the last year Rabbi Hertzberg has produced a stream of lucid analysis and commentary. He has tried to frame the debate within the Jewish Diaspora, and to demonstrate to the Israeli government and its supporters that it is profoundly mistaken to think that unquestioning support exists for repression in the occupied territories or for stonewalling Palestinian claims of legitimacy and calls for self-determination.

In a moving and powerful exchange with Elie Wiesel in the *New York Review of Books* (August 18, 1988), Hertzberg argued for more, not less, dissent within the Diaspora in the face of Israeli policies in the West Bank and the Gaza Strip. Inviting Wiesel to a more critical posture, Hertzberg said: "We show the truest love of Israel and the Jewish people when we remind ourselves that, in strength or in weakness, we survive not on prudence and not by power, but through justice."

Hertzberg's eloquence and analytical power is matched by Walid Khalidi, a Palestinian, long resident in Lebanon and currently at Harvard's Center for Middle East Studies. In three courageous and brilliant pieces in *Foreign Affairs* (1978; 1981; 1988), Khalidi has argued not only the rationale for a Palestinian state alongside Israel, but he has specified the size, potential power, and resources of such a state. The specifics of the argument, rarely found in this long debate, are designed to show that such a state could hardly pose a threat to Israeli power and potential.

In making his case Khalidi, like Hertzberg, combines eloquent advocacy for his people with a plus-sum view of the Middle East conflict. Every article is permeated by a search for common ground with a long-time adversary. His most recent piece, significantly entitled "Toward Peace in the Holy Land," concludes with two observations: "Paradoxically, a Palestinian state in the occupied territories within the 1967 frontiers in peaceful coexistence alongside Israel is the only *conceptual* candidate for a historical compromise of this century-old conflict. . . . One would have thought the Jewish genius capable of grasping effortlessly the need for an honorable and viable settlement in light of the geographic, demographic, and ideological realities of the Middle East."

Hertzberg and Khalidi will share the platform at a convocation sponsored by the U.S. Interreligious Committee for Peace in the Middle East in Washington, March 8. It should be a unique example of how to join reason, moral passion, and political wisdom in addressing the Middle East debate. □

OF SEVERAL MINDS John Garvey

POISONED GENIUS

WHEN ART IS FOR EVIL'S SAKE

Last June Arianna Stassinopulos Huffington's iconoclastic *Picasso: Creator and Destroyer* appeared, and *The Atlantic* printed an excerpt that was more like a digest, excellently done, than most excerpts are. The book emphasized Picasso's cruelty, his demonic manipulativeness, the ruined lives which, in the author's view, were finally as much his products as were his paintings and sculptures.

The reaction was strong and often nasty. A number of art critics were particularly scornful, in no small part because a woman who was not blessed with their sort of thin credentials had dared to write about one of the untouchables, one of those who must be revered no matter what. That was a woman who had written about Maria Callas, after all. From there, to *Picasso*? . . .

That was part of it, but a deeper and more important nerve had been touched as well, an article of post-Enlightenment faith. That is the near-doctrine of the creative person as a special sort of being whose art exists in a pure state, apparently unconnected to the life of the artist, who is not in any case to be judged by ordinary standards. *New York* ran a feature on the controversy, which was widely reported elsewhere. Though the book was received poorly by many art critics and art historians, and though I have read only the *Atlantic* excerpts, I think Huffington has raised some important questions which her critics either did not, or did not want to, see. Julie Baumgold, author of the *New York* article, lists a few of them: "Are you any less of a genius if, as Picasso did, you hold a lit cigarette to your mistress's cheek? Is your art poisoned if you leave your children scratching at the gates of Notre-Dame-de-Vie? What does it say if, deprived of this tiny (he was five-foot-two) torturer, this 'sadistic manipulator,' by separation or death, Picasso's last wife shoots herself, one mistress hangs herself, another goes crazy, the first son drinks and drugs himself to death, and a grandson, barred from Picasso's funeral, swallows bleach and dies?"

You may not be any less a genius, but the further question—is your art poisoned?—may be worth going into.

Walker Percy has written somewhere about the relative scarcity of great writers who were also decent people. He mentioned Chekhov and Eudora Welty, a nice couple of choices. It is rare that a

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person who is a genius at art is also so balanced at living that the fact leaves a mark; but the same thing is true, probably, of people who do particularly well at anything. Interesting writers are the sort of people who get noticed and attract biographers. If the lives of hard-driving accountants or cardiologists or chain-store executives drew biographers the way the lives of writers and artists do, the level of decency would likely be just as thin.

Egocentricity is one thing; an apparently deliberate cruelty and manipulativeness is another, and Picasso had it in gallons. He was, among other things, fascinated by the Marquis de Sade. His behavior went beyond the egocentricity of a Frank Lloyd Wright or Rilke or Chopin. He left a trail of terribly damaged lives, and the most affectionate accounts of his life are often those offered by visitors who took charming photographs of a strong, compact man with a powerful gaze, and then left. His closer acquaintances—Max Jacob, Apollinaire—were often betrayed, and his family was left wounded, where its members were left alive.

The most interesting issue Huffington raises is whether we can divorce an evaluation of the work of the artist from an evaluation of the life. I ordinarily agree with D.H. Lawrence's belief: don't trust the teller, trust the tale. But what is it we are to trust in the tale? It is easier to make a moral evaluation of the art that comes to us in words, because it so often has an implied moral weight. You know, for example, where Lawrence, Dostoevski, or Dickens stand on a number of issues which matter to the way we live and make choices.

It would be objectionable if we claimed that they were good or bad artists on moral grounds—if, for example, Dostoevski were to be judged a good artist simply because he espoused a Christian world view, and Lawrence a bad one because his was more or less sloppy paganism. (By the same token, Dostoevski could be considered a bad artist because of his anti-Semitism.) As a Christian, I find what Dostoevski has to say fascinating, on Christian grounds, and no doubt there are sloppy pagans who like Lawrence for the same reason. But it is important for me to appreciate Lawrence as well, as an artist, and for the pagan to appreciate Dostoevski. (Nabokov was one pagan who could never make that leap.)

This may be what many of Huffington's critics object to: Are we to reject Picasso's art because he was a bad man? Are we to reject it even if some of his dreadful attitudes toward life found their way into the art? Or is art a special case? Should we accept a wonderfully done depiction of a diabolical state of mind as if it had only an aesthetic importance, and made no moral difference at all? Is art capable only of uplifting us, and never of degrading us? Or does it make any difference at all to our moral lives?

These questions are important ones and can't be answered too easily. It can be argued that art has no effect at all. Nazi camp commandants listened to Bach and murdered children. But something in our own experience tells us that this is not enough of a refutation, strong as it is, of art's possible moral weight. We know, if we have been touched intimately by a line of poetry or a passage of music or a painting, that the sense of glory we feel has something to do with the glory of the night sky or the surge of the North Atlantic—and if we are believers, we sense too that it has to do with what Dante called "the love that moves the sun and other stars."

(Self-portrait, Picasso)

If art can make us sense this, it can lead in other directions as well. There is an evil romanticism about Nazism, and art fed some of it in the work of Wagner, and in the thought of Nietzsche. Evil as well as good can be reinforced by art.

The work stands or falls on its own merits. The question is, in Picasso's case, whether the dreadful life left its mark in the art. The *Atlantic* excerpts led me to an essay I remembered by an Orthodox philosopher and priest, Sergius Bulgakov. It can be found in *A Bulgakov Anthology* (London, SPCK, 1976) and first appeared in 1918, before Picasso's fascination with the Marquis de Sade was public knowledge, and long before many of the terrible events in the Huffington book took place. I think it offers a confirmation of Huffington's final judgment. Picasso approaches the feminine, Bulgakov writes, "in unutterable humiliation . . . indeed, as the very corpse of beauty." His paintings are "something like miracle-working ikons of a demonic nature; an uncanny power flows from them. To look at them for any length of time gives one a kind of mystical dizziness. They are so artistically convincing and mystically true it is impossible to doubt for a moment the artist's sincerity and the mystical realism of his art. It is curious that the same powerful and uncanny impression is produced by his other pictures of the same period in spite of their wholly inoffensive subjects: still life, a bottle and tumbler, a vase of fruit. It is the same unredeemed, hopeless heaviness, the same mystic dread and anguish. A kind of dark force emanates from them all and makes itself almost tangibly felt. . . . What hell there must be in the artist's soul if its expressions are of this kind! . . . One may not know Picasso, or one may ignore him through spiritual laziness, indolence, or for moral and ascetic reasons, since unquestionably his is a morbid art. But it is not always possible or indeed right to do so, just as it would not be right in reading *The Brothers Karamazov* to skip the pages on rebellion and pass at once to Zossima. It is not easy to tackle in earnest Picasso's representation of the world and to overcome it. He is frightening because he is demonically genuine." □

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WHO ARE THE CATHOLIC 'FUNDAMENTALISTS'?

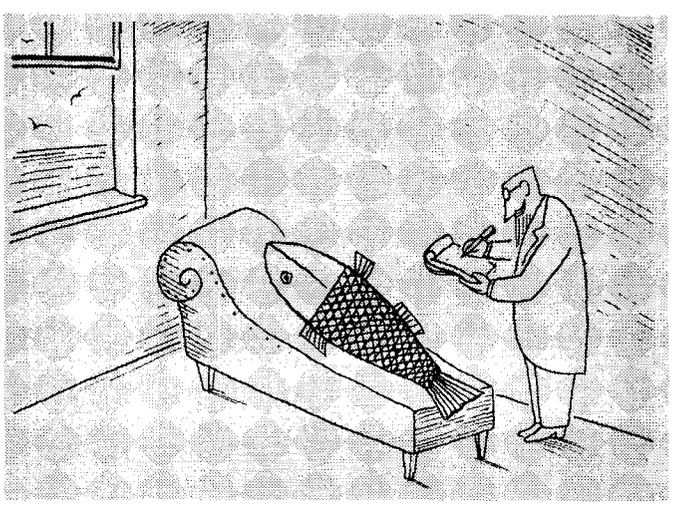
A LOOK AT THEIR PAST, THEIR POLITICS, THEIR POWER

JOHN A. COLEMAN

For a number of years Protestant fundamentalism has been subject to the scrutiny of the TV camera, investigative journalists, and the academic community, not so much because of its religious views but because of its impact on American politics. Now there has been a shift in attention and over this past year I have participated in several major academic conferences that have focused on a variety of "fundamentalisms" currently affecting the world's religions: Islam, Judaism, Protestantism, and Catholicism; there is even said to be a form of Sikh fundamentalism. Not everyone agrees on the propriety or usefulness of the word "fundamentalism"—a term that came into popular use in the 1920s to describe a strand of evangelical Protestantism—in speaking of every resurgent and aggressive form of belief and practice that claims to return to the core or fundamentals of a religious group. Without trying to resolve this problem of terminology, it has become clear to me that there does exist a kind of Catholic fundamentalism, historically called integralism, which originated at the turn of the century during the modernist crisis and which has made a comeback worldwide in the post-Vatican II church.

What we see today, in fact, has been called papal fundamentalism by Gabriel Daly, a specialist on the modernist crisis. He defines papal fundamentalism as a form of "authoritarian heteronomy [that] can rightly be seen as the Catholic form of fundamentalism in that it treats the ecclesiastical magisterium in the same manner as the Protestant fundamentalists treat the Bible" (*Journal of the American Academy of Religion*, December, 1985, p. 794). The Catholic version does not rest on the literalism of the Book so typical in scriptural fundamentalism, but rather appeals to a literal, ahistorical, and nonhermeneutical reading of papal or curial pronouncements as a sure bulwark against the tides of relativism, the claims of science, and other inroads of modernity. Against the authentic Catholic tradition, papal fundamentalism forgets that there is a hierarchy of truths even among defined doctrines and that, traditionally, different "theological notes" of certitude were attached to assess the varying authoritativeness of magisterial pronouncements (ranging from formally defined to solidly probable as a safe, if reformable, guide). It also turns discipline into dogma. "Creeping infallibilism," which makes all statements of the pope and curia equivalently infallible, is substituted for the genuine Catholic doctrine of papal and episcopal infallibility. It proposes a *solum magisterium* litmus-test of orthodoxy in place of a traditional Catholic sense of balanced and multiple sources of authority (scripture, magisterium, human experience, *sensus fidelium*).

To be sure, garden variety biblical fundamentalism can be found among Catholics. As many as 100,000 American Catholics are estimated to convert each year to evangelical Protestant fundamentalism; Hispanic Catholics have been especially targeted by fundamentalist conversion campaigns; and fundamentalist campus ministries have successfully recruited Catholic students at campuses such as Rutgers and the University of Illinois. Catholic organizational networks have been quick to respond to this challenge. Conferences on biblical fundamentalism are being held throughout the country, especially in Texas, Florida, and Arkansas where the chal-



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lenge is greatest. Tapes to combat biblical fundamentalism circulate in parishes. Catholic scripture courses and study groups increase in number and are almost never taught in a biblically fundamentalist manner.

In any case, I am doubtful that biblical fundamentalism is ever likely to become a characteristically Catholic form of fundamentalism, given traditional Catholic sensitivities to the sacraments and the Catholic insistence that the Bible is the book *of* the church to be interpreted *in* and *through* the church. *Solum magisterium* (or *solus papa*) rather than *sola scriptura* is the more likely rallying cry for a Catholic variant of fundamentalism. To begin to understand this truly Catholic temptation, we need to look at integralism, past and present; to compare and contrast it with Protestant fundamentalism; and to distinguish it from conservative trends in Catholicism.

In the last decades of the nineteenth century, Catholicism, like Protestantism, tried to come to grips with the challenge of modernity, particularly historical and textual studies of the Bible; the scientific, especially the Darwinian, revolution; and the forces of liberal, bourgeois democracy, which in Europe carried a decidedly anticlerical stamp. These were not easy issues for European Catholics who, especially after the loss of the Papal States in 1870, felt under siege.

Around the turn of the century, a number of Catholic scholars in France, Italy, Germany, Belgium, and England sought to formulate a Catholic response to and rapprochement with the new forces. This movement—labeled modernist by its opponents—was a loose, spontaneous grouping of scholars who sought to retrieve the Catholic tradition from the reactionary political, intellectual, and social milieux in which it was enmeshed. Generally the "modernists" saw their task, in Alfred Loisy's terms, as constructing a new Catholic apologetic based on the role of religion rather than on an appeal to neo-Thomism, that is, by appealing to a deep religious understanding of symbol, community, and mysticism rather than to a rational apologetics which, the modernists claimed, mistakenly took the mystery out of the faith. There also existed a loose connection between these scholars and socially progressive movements led by such men as Marc Sangnier in France and Romulo Murri in Italy.

In the tentative and unorganized efforts of these scholars, a group of Roman curial officials saw an international conspiracy against the papacy and the central symbols of Catholicism. In fact, it is doubtful that this "conspiracy" consisted of anything more than the letters and travels of the indefatigable editor and essayist, Baron Friedrich von Hügel, who served as an essential go-between, putting various modernist writers in touch with one another. What is more likely, as Lester Kurtz has suggested, is that "ecclesiastical elites recognized and capitalized on the possibility of fortifying their own position by constructing a caricature of the modernists' position through weaving their opponents' views into a coherent whole and condemning modernism as a heresy" (*The Politics of Heresy*, California, 1986). In the process the modernists were lumped together with anticlerical and Masonic enemies of the church and, indeed, were seen to be even more dangerous than the external enemies.

Against these deviant insiders, Roman officials, executing a coup of "bureaucratic insurgency," proposed the curia itself as the only safe and legitimate guide within Catholicism. When, in 1907, Pope Pius X condemned modernism—a synthesis of all the heresies the curia had identified—the full force of the Roman church was marshaled to crush the movement. A secret international organization of spies (the *Sapiniere*) and diocesan vigilance committees were set up to detect and report any hints of the newly identified heresy in seminaries, colleges, dioceses, parishes, and other Catholic organizations. Countless clerics were harassed, excommunicated, censured, relieved of their posts, or stripped of their credentials. A veritable reign of terror against the world of Catholic scholarship ensued. By 1914 the modernists had been crushed and integralism held sway. The price of all of this was fear, the violation of charity and trust within the church, and the constriction of Catholic tradition into a narrow, cribbed, and defensive orthodoxy.

One way to understand integralism is to note its similarities and differences with respect to Protestant fundamentalism.

1. The two arose at the same time, during the first and second decades of the twentieth century, in reaction to the inroads that a new synthesis between liberalism and religion was making on the established churches.

2. Both integralism and fundamentalism represent a synthesis of a theological outlook and an ideological-political stance brought together against the erosion of traditional authorities, in one case, the inerrancy of the pope, and in the other, the inerrancy of Scripture. Note that the core symbols evoked by these reactions—papal primacy and *sola scriptura*—are also central to Catholic and Protestant orthodoxy. To be sure, integralists and fundamentalists stretched these central orthodox symbols out of proportion and created a caricature of them. But by appealing to these core symbols, they drew on the sensibilities and constituencies of mainline Catholicism and Protestantism where they had potential allies. Just as Methodism and Presbyterianism included enclaves of fundamentalist sympathizers, a continuum united Catholic integralists with the mainstream of the church. In this way integralism fed off of and back into the mainstream, just as exaggerations of the Petrine ministry, which exist in the mainstream, fed the integralist imagination. Thus, William Ward, Maisie Ward's ultramontanist grandfather, expressed the desire to read daily, infallible papal pronouncements in his London *Times*. Indeed, recognizing the dangers of mixing integralism with mainstream orthodoxy (they often seemed only a hair's breadth apart), Pope Benedict XV decreed in 1916 that the term "Catholicism" was sufficient without adding the needless and polemic adjective, "integral" or true Catholic.

3. Among both Catholics and Protestants, the debate was

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caught up in a highly polemical form of discourse. Terms used by opposing parties were not value-neutral. The word "integrism" was first used by the opponents of those who called themselves "integral Catholics," just as modernism was used by curial officials to disqualify the scholars.

4. Although integralists and fundamentalists were reacting to the forces of modernity, they are not antimodern in every respect. In fact, both groups are adept at using the latest organizational methods and technological advances to spread their message. (Protestant fundamentalists have developed the electronic church and raise funds through direct-mail techniques; *Opus Dei* adherents are often members of technocratic elites.) Nor are they naive or ignorant about the currents of modernity. Unlike world-rejecting sects and cults, integralists and fundamentalists seek to live *in* modernity (and influence its direction), but not *of* it. In a seminal essay comparing integralism and fundamentalism, Daniel Alexander notes that integralists reject a simple bipolar opposition between themselves and the modernists ("Is Fundamentalism an Integralism?" *Social Compass*, Winter 1985). "The integralists feel that there is not a bipolar opposition between good conservatives and modernist extremists, but rather a tripartite structure: on the right are those who turn their backs on their own era, whom they call traditionalists; on the extreme left are those who are ready to sacrifice everything to modernity, whom they call the modernists because they misunderstand their own era. In between the two, the integralists claim to find the correct balance." Thus, fundamentalists and integralists, typically, do not see themselves as simply reactionary. Rather following Georges Goyau of *Action Française*, they refuse to acquiesce in the inevitability of change, "a refusal which expresses a will to shape the world in a way which is different from that of non-Christian forces." It is this active will to shape a different world that distinguishes integralism from mere traditionalism. It also has important differences with conservatives.

Conservatism is a valuable and necessary component in Catholicism. It cherishes the traditional symbols, rituals, and spirituality that give us such a rich religious heritage. Conservatives resist trendy fads and too quick an adoption of new practices without considering their long-term consequences. But true conservatives respect the church's need to change and adapt. The tradition they treasure is a living tradition, like the householder in the Gospel, bringing forth both the old and the new. Conservatives generally recognize that they are a part of the whole church and are without pretensions of being a "saving remnant." Most significantly, they are charitable to those with whom they disagree. Integralism, in contrast, is a form of petrification incompatible with a living tradition. If integralism were to reign in the church, it would become a sect, a frightened little enclave of closed minds. Indeed, in the long run, it may be genuine Catholic conservatives who serve as the most powerful defense against Catholic fundamentalists—those "innovators" who mistake a very short period of modern church history (1870-1950) for the much longer and richer tradition.

5. Both integralists and fundamentalists, in spite of a preponderance of overtly religious language, have a pervasive political agenda. The integralist program, early on, became closely linked to the antirevolutionary, protofascist politics of *Action Française*. French sociologist Alaine Touraine notes that it is precisely because such antimodern movements are determined by the opposition they arouse, and because they organize themselves by labeling their opponents, "that they are open to other conflicts in society as a whole and help to stir them up by crystallizing around two competing views of the world and two antagonistic ways of achieving a better society. This is why they are often a vehicle for the specific social protest of a group which is oppressed or in decline." Thus, Protestant fundamentalism appealed most to a declining rural Southern population and an agrarian aristocracy being squeezed out by the forces of the new industrial urbanism. Similarly, Lefebvre's Catholic integralists flourish among expatriated *pieds noirs*, French Algerian colonialists who returned to France when Algeria became independent.

Manicheanism in religion exhibits an elective affinity to Manicheanism in politics. And it is not always clear that the religious motive directs the political content. The path of Monsignor Umberto Benigni, papal secretary of state under Pius X and the animator of classic integralism, shows this essentially reactionary nature. Benigni—much like the integralist American radio priest of the 1930s, Charles Coughlin—claimed to embody in his movement "the social question," enunciated by Leo XIII in *Rerum novarum*. In fact, however, despite the many inner contradictions inherent in the authoritarian populism typical of early integralism (which it shares with early Protestant fundamentalists, such as William Jennings Bryan), Catholic integralist groups in Europe came to have an affinity with fascism: in the end, Benigni lent his support to Mussolini.

In a similar way, Catholic integralist thinkers lent ideological support to the protofascist regimes of Vargas in Brazil, Perón in Argentina, Franco in Spain, Pétain in France, and Salazar in Portugal. Catholic integralist movements also have

Pius X

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been carriers of anti-Semitism and militarism. In the post-World War II period, they championed cold-war ideology and in Latin America the national security ideology. In some important cases, the current national security doctrine in Latin America explicitly draws on the writings of Latin American Catholic integralists of the 1920s and '30s. By superimposing a political dimension on its conflict with modernity, both integralism and fundamentalism mobilize around symbols of nationalist populist patriotism.

While there are important similarities between Protestant fundamentalism and Catholic integralism, there are also essential differences.

1. The Catholic integralist program is always mediated in and through the institutional church. Protestant fundamentalists are more strongly individualistic and that along with the voluntarist principle allows alliances and social movements between and among denominations, while the integralists' ecclesiology does not lend itself to acceptance of democratic voluntarism. Emile Poulat, a major historian of integralism, puts the point nicely. For the integralist imagination, "in both senses of the word 'lost,' the Catholic cannot but get lost in the world unless he lives in it as part of the church." Hence, integralists champion Christendom models in the social order.

Following their chosen symbol, the integralists are usually strong papal legitimists. If papal policy moves toward greater accommodation with modernity, integralists are constrained—at least on the surface—to go along. The curia in the twentieth century has long used and cast aside integralist movements to suit its own purposes. As the excommunication of Archbishop Marcel Lefebvre demonstrates, papal condemnation of integralist groups can be a potent weapon, and, in this case, has led to widespread defections from the group back to Rome. Neither Cardinal Joseph Ratzinger nor John Paul II is, himself, an integralist, but both often play, wittingly or not, into the integralists' hands. Thus, in an editorial in the London *Tablet* (November 5, 1988), the editors note that some recent remarks of John Paul II, "could be used to put every kind of teaching on the same level, which would mean that Vatican II's insight—that there is a hierarchy of truths—had been lost. It could also be used to suggest that all teaching authority, in the final analysis, is papal teaching authority." The *Tablet* concludes, "When the papacy is strong, it should be able to relax. It does not need nor should it try to impose its own viewpoint on everyone else. But at times the extreme claims made by John Paul II for the papal teaching authority seem to be in disharmony with his equally strong sense of the Catholic community. Then the sharp distinction between the teaching and the learning church—superseded in some respects by Vatican II—becomes reimposed."

2. The general mainline Protestant response in 1922 to Henry Emerson Fosdick's throwing-down-the-gauntlet sermon, "Shall the Fundamentalists Win?" was to hold the line. The fundamentalists lost the battle to control the authority centers of mainline Protestantism and they left. In Catholic terms, they went into schism to found their own seminaries and churches. In contrast, the integralists did not leave the Catholic church, in part because, as Kurtz wrote, integralism originated with Benigni and other curial bureaucrats and because a strategic alliance grew between the Vatican bureaucrats and dissident social movements within the church. Unlike fundamentalism, integralism has maintained its connections to and a place within mainstream Catholicism.

Even today, contemporary Catholic integralist groups, such as Catholics United for the Faith (U.S.), *Confrontatis* (the Netherlands), and *Schonstadt* (Germany), sometimes by a tortured rhetoric, claim to represent the authentic spirit and letter of Vatican II. The cognitive dissonance exercised on integralists by the possibility of schism generally suffices to keep them in the fold, on a papal leash.

3. Fundamentalism's political energies are filtered through a potent millenarian imagination. Integralists, in contrast, rarely speak of the Second Coming or foresee cataclysmic transitions to Christ's kingdom. Rather, their main political complaint argues that modernity and secularization have gone far enough. It is time for "the true Catholic" to take a stand before things get any worse. To the extent that a millenarian imagination is found within integralist groups, it is likely to be linked to Marian symbolism, as Victor and Edith Turner have noted (*Catholic Pilgrimage*, Columbia, 1978). Nonetheless, while versions of Marian devotion that stress secret messages, that picture the madonna as the virgin of the apocalypse, and that are linked to fighting the cold war are frequently found in Catholic integralist groups, such devotions are neither exclusive to them nor definitive of their general stance.

Several years ago, Archbishop John Quinn of San Francisco (*America*, September 21, 1985) warned of the dangers of what he called a new "integrism." And he was right. Catholic integralism, what I earlier called papal fundamentalism, appeals to and builds upon classic integralism, which serves as a kind of cultural and historical resource for the new movement. This comes as no surprise since contemporary integralists see the post-Vatican II church as a new form of the modernist heresy.

In Europe, the principal integralist movements include Archbishop Lefebvre's Fraternity of St. Pius X (a telling allusion to a revered figure of classical integralism), which is strongest in France and Switzerland; *Opus Dei* in Spain; and *Communio e Liberacion* in Italy.

Lefebvre, like earlier integralists, opposes the false values of the French revolution that he now sees infecting the church. In Peter Hebblethwaite's words: "[For Lefebvre] *liberté* was embodied in the pernicious doctrine of religious freedom; *égalité* was expressed in collegiality, the idea that all the bishops of the world form a team with the pope, thus undermining the papal monarchy; while *fraternité* took the form of ecumenism which allegedly masked the differences between Christians" ("A Roman Catholic Fundamentalism," *Times*

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Literary Supplement, August 4, 1988). Lefebvre sees his movement as a "faithful remnant" (a frequent reference of integralist groups) and believes that there has been no legitimate pope since the death of Pius XII. These antirevolutionary ideas are played out in the political world through the Lefebvrites' alliance with the French nationalist and reactionary movement of Jean Le Pen.

In spite of disclaimers of a political agenda, *Opus Dei* (which is also influential in Peru and other Latin American countries) provided the Franco and Pinochet governments with several government ministers and advisers. In a study published in *Concilium* (October, 1987), Peter Hertel argues that integralism is the key to a theological understanding of *Opus Dei*, which sees itself as "the immaculate remnant of the true church." Hertel also documents the strong links between the organization and conservative corporate wealth, such as the *Opus*-proxy foundation, *Limmat-Stiftung* in Zurich and *Opus*-related banks and foundations directed by *Opus Dei* members in Spain, Germany, and Latin America. Some of this network of corporate wealth surfaced when the multimillionaire Spanish entrepreneur and *Opus* member, Jose Maria Ruiz Mateos, was tried and found guilty of major currency offenses and tax fraud by the Spanish government. Hertel claims that *Opus Dei* financial circles came to the quick rescue of the Vatican during the Banco Ambrosiano scandal in 1982 with the proviso that the Vatican reciprocate by giving *Opus Dei* a more decisive voice on Vatican policies in the third world. Bishops said to be members of *Opus Dei* have increased in Peru since that time.

Communio e Liberacion, which sponsors its own Italian political movement against what it describes as the "secularization" of the Christian Democratic party, also views itself as a kind of true remnant. Giuseppe Lazatti, a close associate of Paul VI and former rector of the Catholic University of Milan, comments on this aspect of the organization: "They define themselves as the one true church and the only valid Christianity is their kind. At the start they would not even go to Mass with anyone else."

The *Confrontatie* group in Holland has revived the heresy-hunting of the *Sapiniere*, constituting itself a "vigilance committee" in the Dutch church. It lends support to the newly founded Roman Catholic political party. During the 1970s, *Confrontatie* specialized in denouncing "erring" theologians and catechists, even bishops. On most issues, their journal was the very best predictor of later Vatican actions against the Dutch church.

In Latin America, in addition to *Opus Dei*, the principal integralist movement is "Tradition, Family, Property," which has supported the dictatorships of Brazil and Chile; in the last few years, it has opened branches in the U.S. and Canada.

In the United States, the main American integralist influences are Catholics United for the Faith (a major actor in the conflict between Rome and Seattle's Archbishop Raymond Hunthausen), the True Catholics, the Remnant, and the Wanderer Forum. (*Opus Dei* has about 2,500 members in the U.S., and there are groups of Lefebvre supporters.) These groups are papal fundamentalists of the kind I described earlier: an uncritical adherence to papal and curial documents serves as the litmus test for orthodoxy. They engage in extensive correspondence with Vatican offices reporting on sermons, theologians, catechism classes, liturgical practices, and a variety of other details of church life. They have literally stalked a number of U.S. theologians and bishops wherever they speak. And though they disclaim any political agenda, they champion a new Christendom model for American society.

In a content analysis I recently did of a year's worth of issues of the *Wanderer* and the *Remnant*, I picked up a number of common integralist themes. The principal enemies of the church lie within the church, the "deviant insiders"; papal fundamentalism is the test of orthodoxy; and there is a right-wing political agenda. This literature paints all Catholic progressives as "modernists" who sell out the substance of Catholic faith. Rarely will it admit that liberal Catholics also love the faith and act from sincere religious motives and interpretations concerned with effective evangelization in the modern world. Instead, Catholic liberals are regarded by them as deviant insiders.

Along with Protestant fundamentalism, these neo-integralist journals see secular humanism pervading American culture. Articles in the *Wanderer* strongly support a cold war era brand of anti-Communism (with many appeals for support

Beth Houston

The News

Newspapers stack up outside the back door,
pressed into one another by the weight
of days piled on top, by the changing elements.
The ink of advertisements bleeds into the margins;
the black sentences run between the lines
into a blur like whorled fingerprints
smudged on the white paint behind doorknobs.
The wind pages characters of every type
from the sagging depths of language.
In alphabetical order, time recycles
each leaf, once growing lush in a forest,
long before the boy scouts come for the haul.
The pile sinks, yet deepens.
Underneath an unusual mold is growing.
The pages on top flap goodbye.
Does anyone really know what's happening?

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of the Nicaraguan *contras*). It opposes government spending on welfare; suggests that racism is a much overblown theme in American society; and strongly supports a promarket economy and conservative politics and politicians (one article observes, "The Communists more and more openly treat a Democratic party victory as a virtual victory for communism"). Nor is violence against one's opponents eschewed in the pages of the *Wanderer* where an article praises two men who "in the space of fifteen minutes on Christmas Eve, 1984, managed to give three priceless birthday presents to Jesus," when they bombed abortion facilities for which they are now serving prison terms in Florida. Remarkably, these neo-integralists stridently deny that they have any political views or programs of their own.

Since variants of integralism are just as unlikely to disappear in Catholicism as fundamentalism is in Protestantism, it is important not to answer the integralists' caricature of liberal and conservative Catholicism with a caricature in return. Attention to the fundamentalist impulse and agenda is growing, as I pointed out at the beginning, and this is giving us a clearer picture of what drives them as well as their religious and political goals. Sometimes fundamentalist groups are not wrong in their diagnosis of some genuine threats to religious faith—a reality often obscured by their authoritarian methods and draconian remedies. But it is also true that in distorting core truths of Catholicism—the centrality of dogma and the Petrine ministry in the church, for example—the integralists run the risk of undermining the very truths to which they so tenaciously cling. An old—and very unwise—Roman dictum used to run: "No enemies on the right." This has protected all but the most egregious integralists, such as *Action Française*, which was condemned in 1926, and the Lefebvre movement from ecclesiastical censure. The Vatican and John Paul II run the serious risk of being discredited when links to the narrow orthodoxy and political views of the papal fundamentalists are fostered—or, at least, not contained.

Catholic integralists are very vocal in denying that any such thing as papal fundamentalism exists. They claim that the only form of fundamentalism is biblical fundamentalism. Several national officers of Catholics United for the Faith, for example, have recently claimed in print that progressives in the church, such as the Reverend Richard McBrien of Notre Dame, have invented the term and the phenomenon to deflect attention from their own dissent to papal authority. American Catholic integralist publications have begun a campaign to downplay any talk of papal fundamentalism. The virtue of studying the variety of fundamentalisms in the world religions is that it reminds us that each has its own homegrown variety. The Catholic tradition of fundamentalism—integralism—with long tendrils going back to the nineteenth century, has come back to haunt us in the post-Vatican II church. Maybe we need a new, good Benedict XV to warn us again of its dangers and to call a halt to its insidious growth. □

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UNLIKELY SAVANTS

'WORKING GIRL' & 'RAIN MAN'

Tess McGill is a *Working Girl*, the easiest movie hero to root for since the runners in *Chariots of Fire*. Tess is played by Melanie Griffith, mainly a steamy sex object in her previous film (*Body Double*). In *Working Girl*, Griffith gives instead a sweetly poetic performance as a secretary with great but odd expectations of rising in business.

Everything in this movie, from its opening 360 degree aerial shot of the Statue of Liberty to the wittily cheerful last scene, is nearly perfect. It's not profound, but pure, light romance comedy—a modest, modern fairy tale via the Brothers Grimm and Frank Capra. Its title could be *Ms. McGill Goes to the Big City*, or *Cinderella in an Alcott and Andrews Suit*. And the whole is as wonderfully airy and liberating as that gorgeous opening shot.

The Statue of Liberty is not there just as part of a travel poster. Director Mike Nichols uses it both for the set (the background of Tess's daily migration to Wall Street) and for the film's theme of opportunity. For Tess McGill—a thirtyish Staten Islander who gets a college degree at night school—the holy grail lies across New York Harbor. She is thinking of marrying a young Italian laborer, but her energy makes her want to broker "deals." When she becomes assistant to an investment banker (Sigourney Weaver), she thinks she's got it made, and gives her "mentor" her prime idea. She assumes Weaver is her fairy godmother; in truth, Weaver's a wicked stepmother. When Weaver breaks her leg in a ski accident, Tess gets her chance for a little business, vengeance, and a mergers-and-acquisitions-style masquerade ball.

Weaver and Harrison Ford—an investment banker/Prince Charming—support Griffith well. The former is finely obnoxious. Ford is sweetly *not* in control here; only a very strong actor can play second fiddle so well after becoming a superstar. He's startled at Griffith's (pretended) business aplomb: "you're like one of those crazed cops," he tells her, "who no one wants to ride with." Their pairing makes not just for convincing romance, but a more polished, truthful, and feminine *Secret of My Success*.

Formulas stare out from under the surface of *Working Girl*, but they're disguised by the craft of everyone involved. Production design from Patrizia von Bradenstein (Oscar winner for *Amadeus*) is strong; so too the photography of lower New

War & peace for viewers & scholars

Vietnam: A Television History has spawned a successor: *War and Peace in the Nuclear Age*. The series, on PBS channels in late January and continuing for thirteen episodes, has basically the same Boston-based (WGBH) production crew as its predecessor; it also has many of the same strengths. It tackles the subject of nuclear war in both a scholarly and popular manner, making the complications of the subject as transparent as possible. Its key, again, is history—not of a war but the arcane matters of weapons systems, their evolution, their obsolescence, and (especially) the many missed chances of curtailing them.

One early episode, "On the Brink," is a stunning example. It covers the Eisenhower years, and consists of standard but sharp crosscutting of newsreel materials and present-day interviews that detail the ironies of nuclear history. The history isn't merely documentary; it points a few lessons. Everyone in authority—senators, the joint chiefs, young and handsome presidential candidates—thumped away about a "missile gap." Only Eisenhower, armed with U-2 photographs, knew then how primitive the Russian systems were and warned of our "military-industrial complex" with its need for a convenient enemy. Had the country listened to Eisenhower, the episode implies, we would not have embarked on the "bold" missile-building and military policies of the early '60s that finally provoked the Russians to catch up.

Not all of the subject matter translates so easily into popular terms; some of the episodes therefore take time to lay the basic groundwork for understanding, by which point attention may wander. A late episode, "Missile Experimental," reviews the bizarre history of the MX and its basing modes, but in such detail that at times the political aspect seems lost. Anyone who deals in such acronymic nomenclature faces the stylistic challenge of being both accurate and accessible. The WGBH producers have at least consistently tried to translate into ordinary English the bureaucratese under which such issues are often obscured.

The series producers have, of course, a point of view. Conservative groups like Accuracy in Media will attack them as biased. For the right in this country, anything that evades an "evil empire" view of Russia is still suspect. But the WGBH staff have labored to present their history in as objective a manner as possible. Of greatest value is not their facility with technical matters but their view of Soviet policy through the last several decades. The producers (Zvi-Dor Ner and Liz Deane) don't claim Russian leaders are "just like us," but they do show that they are trapped, like our own leaders, between fear of war and fear of losing.

T.O'B.

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York seaport and skyscrapers from Michael Ballhaus (Oscar-nominated for *Broadcast News*). Carly Simon provides a gorgeous lyric for the opening, a rock hymn on "the new Jerusalem." Griffith's pal and fellow secretary is played with broad, winning "working girl" mannerisms by Joan Cusack (an aide in *Broadcast News*); just hear her on Madonna! Nichols's direction superbly weaves everyone together. He has a strong source, Kevin Wade's screenplay and the room it gives the actors to operate. "Power to the people," Ford toasts at one point. "The little people," Griffith inserts.

Griffith turns in a strong, elfin performance. Her Tess does a nervous but hopeful waltz on a class tightrope, innocent but indefatigable. Her body is buxom, but her voice svelte, and she uses the contrast to generate shy, hesitant glamour and grace. Nichols and Wade wisely keep the film's sex fairly chaste (by today's standards); Griffith lets out full sexual throttle only in one line, which becomes that much more potent.

The film doesn't pretend to social realism about Wall Street; it doesn't analyze every ethical problem related to it. But it stresses valuable ideas about labor, initiative, and waste of talent. Its secretary pools are all shot to show how most women are trapped there; a key business meeting is all male but for Griffith, who takes a deep breath walking in. The last scene (which could have settled for a conventional Prince Charming finale) is a gem of acting, writing, and directing: it involves only women, and repeats the film's populist point well. *Working Girl* may not be the best movie of 1988; it's sure close.

Rain Man, with Dustin Hoffman as an autistic savant, is almost as good for its first half. Hoffman pulls off one of his little wonders here: he sinks so deeply into the role that you really do think (to renew the old cliché) that you're watching the real thing. It's a one-note performance, but so securely and firmly held that you lose awareness that Hoffman's *acting*.

Here are all the traits (culled from careful study and relationships that Hoffman developed with autistic individuals around New York): awkward, gawky movements and head posture; reluctance to make eye contact; obsessive rituals of eating, sleeping, and recreation; living in a world of one's own; inability to cope with emotional problems; and inability to choose. As with some handicapped by autism, Hoffman's Raymond also has sweet innocence and a singular cerebral gift. In *Rain Man*, it's math, and Hoffman gets some of his greatest mileage from the deadpan way such a savant pulls superhuman calculations.

These impress Tom Cruise, a West Coast foreign car salesman who's fast with deals, with women, and life in general. Cruise is perfectly cast: he has the right looks for callow youth, which, an object of worship in his other films, here becomes the source of satire. Back home in Ohio, after the death of his rich father (to whom he had not spoken in a decade), Cruise finds out the wealth has been left not to him, but a beneficiary in an autistic home, who turns out to be Raymond, Cruise's long-lost brother. The task tries his patience, but he takes Raymond cross country to Los Angeles to force a change in the will. Gradually he becomes aware of the math skill and puts it to use. But given conventions in this sort of fairy tale, Cruise also has to learn new values, love for his brother, and answers to mysteries in his early youth. Midway in the film his change of heart is convincingly, even movingly, conveyed in some good scenes, especially in a private dance between the brothers in Las Vegas.

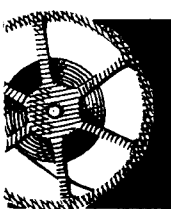
Director Barry Levinson manipulates most of the plot devices well, but finally their bulkiness cause the film to lose gas. The screenplay (by Ronald Bass and Barry Morrow) tries, in effect, for a blend of the unique material on autism with Hollywood formulas: the lost brother, the buddy film, the conversion of Scrooge, the cross-country trek. Though none of it is oversensationalized, it does become tedious: Hoffman's character can't grow, and Cruise's can only grow in one direction.

Actress Valeria Golino helps as Cruise's girlfriend who gets fed up with his brashness. Levinson also redeems some of the tourism with good photography: maker of *Tin Men*, he loves to shoot steel and aluminum, and has a field day on a bridge in Cincinnati. Best of all is the film's tone of dignity without solemnity. Autism is a delicate subject to handle well; Levinson does so, without pompously pretending that some gestures and sayings of autistic individuals aren't funny. Hoffman's rituals with maple syrup and cheese balls are hysterical.

On the other hand, some of his comments often have the edge of shrewd but unintentional out-of-the-mouths-of-babes satire: Asked what he thinks of Las Vegas, Raymond deadpans, "it's not K-Mart," his favorite place. His attitude toward flying and driving, albeit childish, also has enough reality to chill.

Raymond's deep need for television also gets eerie after a time: implicit but undeveloped is the idea he's not the only case. At its best, *Rain Man* recalls *Being There*, Peter Sellers's wonderful portrayal of Chauncey Gardner, an idiot non-savant, whose fascination with television made for his absurd survival. Hoffman is as good as Sellers, but *Rain Man* is not as individual.

TOM O'BRIEN



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Aria of a cloistered feminist

Octavio Paz, poet, essayist, critic, was once described in the *New York Times Book Review* as "an intellectual-literary one-man band who performs everything from five-finger sonatas to full-scale symphonies." *Sor Juana or, The Traps of Faith* is a symphonic tour de force, orchestrating the intellectual, political, and religious climate of sixteenth- and seventeenth-century New Spain (as Mexico was then called); the poet as rebel against orthodoxy, then and now; Neo-Platonism, hermeticism, literary love in the Western world; men who wielded ecclesiastic power, and the life, times, and art of a woman who like many of the greatest writers of Spain's Golden Age, took religious vows.

Alan Trueblood's companion volume, *A Sor Juana Anthology*, presents a brief but well-selected sampling of Sor Juana's poetry and prose. Designed to parallel Paz's biographical and critical organization, it includes poems in a variety of meters, among them her most notable sonnets, and selections from her *villancicos* (lyrics for interludes of song and dance during religious festivities) and *The Divine Narcissus*, the best of her three *autos sacramentales* (one-act plays in celebration of the Eucharist). *First Dream*, Sor Juana's complex 975-line *chef d'oeuvre*, prefaced by a prose summary, and her famous autobiographical self-defense, the *Reply to Sor Philothea*, complete the book. Trueblood's succinct introductory overview synthesizes—doing in a few pages what takes Paz several chapters—the various literary and intellectual currents upon which the poet drew. On the fly-leaf, the translations are justifiably praised by Georgina Sabat-Rivers for their "metaphysical passion and baroque precision."

SOR JUANA
OR, THE TRAPS OF FAITH
Octavio Paz
Translated by Margaret Sayers Peden
Belknap/Harvard, $29.95, 547 pp.

A SOR JUANA ANTHOLOGY
Translated by Alan S. Trueblood
Harvard, $29.50, 248 pp.

SOR JUANA'S DREAM
Translation, Introduction and Commentary by Luis Harss
Lumen Books, $9.95, 146 pp.

Electa Arenal

Sor Juana Inés de la Cruz, seventeenth-century Mexican poet, playwright, intellectual, and nun, caps and closes the baroque period of Hispanic letters. Daughter of an unmarried *criolla* (woman of Spanish descent born in the colonies), Juana Ramirez (b. 1648) was a child prodigy who created her own supportive milieu among the books in her grandfather's library, refused marriage, and, after five years as lady-in-waiting at the viceregal court, took the veil at the age of nineteen as Sor Juana Inés de la Cruz. She had become convinced that only the cloister would provide the solitude, independence, and economic support she needed for the pursuit of knowledge.

The graceful, Renaissance convent she joined—after an unsuccessful attempt to embrace the ascetic life of the Carmelite order—was run by a complex hierarchy, not unlike the social structure *extra muros:* at the top, nuns of the black veil, fully doweried, supposedly legitimate of birth and pure of blood; in the middle, *mestizo* and Indian servants; and at the bottom, mulatto and black slaves, some belonging to the community at large, some to individual nuns. It was here that for more than two decades Sor Juana produced texts for the highly elaborate ceremonial life of the viceroyalty and the church. In her salon-like convent quarters she often entertained prominent visitors. Her exceptionality and the favor of the viceroyal couples and of some church dignitaries allowed her to keep at bay, until four years before her death in 1695, those in the ecclesiastical hierarchy who would persecute her daring.

Sor Juana humorously defended herself against warnings that her secular poetry might damn her, claiming that sins against art (the only ones she could commit in her nonreligious work) were not punishable by the dreaded Holy Office (Inquisition). But Sor Juana feared the Inquisition, as well she should have, because, in an extremely restricted and restrictive intellectual climate, she aimed unrelentingly at promoting respect for intelligence (which for women went against Counter Reformation decrees), at stimulating changes in the social relations between the sexes, and at publicizing images of women as a powerful force in Catholicism, in history, and in culture. Her one incursion into formal theological discourse, which was printed against her expressed wishes, precipitated her final silencing. A year before her death, with Mexico suffering economic and social crises, she was forced to divest herself of her library and her musical and scientific instruments and to begin leading an entirely ascetic life. But her theological critique also precipitated her most famous prose work, the *Reply to Sor Philothea*, an essay of self-vindication, a declaration of the intellectual traditions and rights of women in which she asserted her intention to renounce the use of the written word in the face of envy, persecution, and betrayal.

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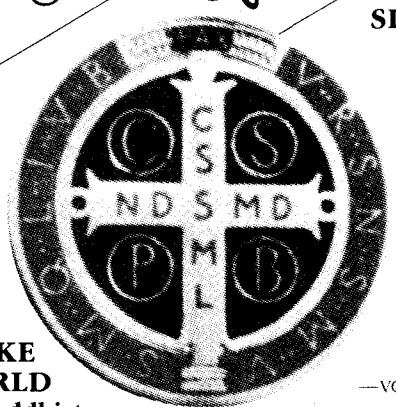
In this latter, autobiographical essay, she mentions as a "trifle" and the only writing undertaken of her own volition, rather than by commission, *The Dream*—also known as *First Dream*—her longest and most complex poem. Paz calls it the most important philosophical poem in the Spanish language and devotes thirty pages to underscoring its modernity and originality. Trueblood admires in *First Dream*, her stance "in favor of the human spirit's right to unimpeded growth." Perhaps thinking of the lines "...to undaunted spirit/that, disdaining life, determines/to immortalize itself in ruin," he sees in it an anticipation of T.S. Eliot's assemblage of "Fragments I have shored against my ruins." Luis Harss understands that St. Catherine of Alexandria (about whom Sor Juana wrote her most feminist religious verse) hovers in the dream, "a constant reminder of the dangers of the Word turned against those who would usurp its powers."

Harss's *Sor Juana's Dream* is a bilingual presentation of the poem, with an introduction and segment-by-segment commentary that enriches and stimulates the reading experience. His translation takes more liberties than does Trueblood's, in reinventing baroque grammatical convolutions and recreating the poem's verbal intensity.

The Paz, Trueblood, and Harss books will finally introduce the life and work of a major figure of Hispanic letters to a wide English-reading public. I would encourage everyone to buy or borrow them, keeping in mind an inevitable and shared bias that causes varying degrees of distortion in all three. As male readers of Sor Juana's texts and of her life, all three authors, but especially Paz, present us with a polished view of patriarchal culture into which they fit Sor Juana's oppositional perspectives. Like most critics still, they treat Sor Juana's feminism as if it were an overlay rather than a point of departure. Thus they fail fully to grasp her persistent and cunning subversions of official stories, or to perceive how, by counterbalancing patrimonialism with imaginative variations of Mariology, she reclaimed in part the God-like power of women.

Despite her absorption in the theology and literature of a male-dominated civilization, Sor Juana read men as a woman reader and writer, noticing the poison darts aimed toward those of her gender (darts so proverbial as to be considered harmless truths). She made brilliant use of Catholic values and baroque aesthetics to develop an overarching historical and mythical feminist ideology. The prevalent Marian cult allowed her to place Mary sometimes above, sometimes next to God. In the Virgin Mary, the "Queen of Wisdom," she found her ultimate court of appeal and the authority to replace male metaphors that defined nature and evil as female. Adam, not Eve, became the first sinner. Sor Juana Inés de la Cruz possessed a more woman-centered vision than the three authors acknowledge, although all three recognize that her understanding of scholastic tradition, her concept of reason, wisdom, and conciliation, and her psychological insights led to far-reaching interpretations.

Religious Thought in World Context



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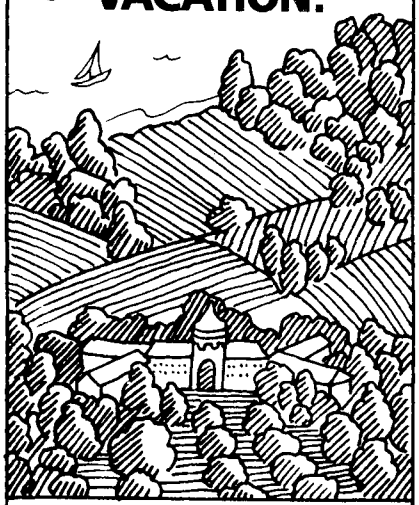

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Indeed, she left no written expression of doubts about her faith, but in some of her works Sor Juana offers a comparatist viewpoint, tracing ancient usages and misinterpretations of words and symbols, and contrasting belief systems. Although filtered through orthodox Catholic texts, much of her inspiration came from pre-Christian and heterodox early Christian sources. Significant, too, was the encounter between pre-Columbian and Spanish cultures, initiated a little more than a century before her birth. Sor Juana dramatically recreated that encounter.

In the *Loa* (prelude) to her great religious drama *The Divine Narcissus*, the character America (dressed as an Indian woman) rejects the firearms of the conquistadores and the deceptive compassion of the priests, both serving the state's organized repression. Although ultimately compelled to submit, America's initial *credo* strongly resembles that of Sor Juana herself:

> If your pleading for my life
> while you show me your great
> mercy
> arises in your hope that I
> will be beaten by your proud
> strength
> —as before with physical
> weapons,
> not with intellectual arms—
> you are certainly mistaken:
> for though, as prisoner, I mourn
> my freedom, my free will
> with liberty grown still larger
> will worship and adore my Gods! □

THEOLOGY IN THE VERNACULAR

THE SILENCING OF LEONARDO BOFF
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Harvey Cox
Meyer Stone, $9.95, 208 pp.

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A Christian's Encounter with Other Faiths
Harvey Cox
Beacon, $18.95, 216 pp.

THE MYTH OF CHRISTIAN UNIQUENESS
Toward a Pluralistic Theology of Religions
John Hick and Paul F. Knitter
Orbis, $24.95, $12.95 paper, 228 pp.

Joseph G. Donders

"When I get back to Brazil I am going to write the kind of theology people can read the way they read a newspaper." According to Harvey Cox, that was what Leonardo Boff said to one of his friends when he returned from his studies in Rome to his native country. In much of his work Boff has lived up to that ideal. Harvey Cox shares that ideal. And he lives up to it in the two books under review, both of which address what Cox calls the most debated issue in modern theology: the question of religious pluralism.

Within the Catholic church this issue takes two forms. One form requires that we rethink the place of Christianity within the pluralistic context of world religions. The other form involves coming to terms with pluralism within the church itself. The liberation theology that Boff champions raises the latter issue. For the approach of liberation theology is so different from the theology and spirituality we have been accustomed to that accepting it would mean a plurality of beliefs and theologies—a plurality that the prefects of Rome are not willing to accept. Friar Boff was silenced and, Cox suggests, will be silenced again.

The questions raised by *The Silencing of Leonardo Boff* reach beyond the age-old struggle between the friars and pre-

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fects. The conflict, Cox argues, is symptomatic of the church's unwillingness to take on a world migrating from the certainty and security of local traditions and beliefs to the larger global culture embracing the whole of humankind.

After detailing the thrilling and chilling tale of how the prefects in Rome framed and censored Boff—and Brazilian liberation theology—Cox asks what this unwillingness to accept a local theological expression means in a church called to be one, holy, catholic, and apostolic. The interpretation of these four traditional *notae ecclesiae* in Boff's theology makes for interesting reading. *Apostolicity* means faithfully continuing the work and ministry of Christ and his apostles, taking the side of the poor. *Holiness* does not refer to the church as an institution, nor to some exceptional persons in the church, but to the people, who consequently have to be taken seriously in their inspiration, aspirations, and devotions. *Catholicity* means cultural inclusiveness. And *oneness* has to do with our one divine parental home with its "many mansions." If there is no place for liberation theology in that house, then there will be no place for other religious expressions either.

Cox warns that liberation theology too, not just the Roman prefects, has some way to go in taking religious pluralism seriously. Most Latin American theologians, coming from a situation in which the Hispanic Catholic tradition is pervasive, ignore the issue of religious pluralism. They have been relatively blind to indigenous Indian and imported African religions in their own countries. It is in Asia that liberation theologians and grassroot communities could not avoid the issue of a pluralistic society.

The first part of *Many Mansions* offers a moving account of Cox's encounters with Jews, Muslims, Hindus, Buddhists, Eastern (Russian) Christians, and believing Marxists. Reflecting upon these experiences, Cox comes back to the current importance of liberation theology for ecumenical relations among diverse traditions. For one thing, the liberational interest in indigenous folk religion, he argues, should enable theologians to develop interest in the religious beliefs of

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other religious traditions.

But the contribution liberation theology might make to interreligious dialogue, Cox claims, could go even further. For there is a vast difference between the academic and the liberationist approaches to religious pluralism. In this regard, Cox cites the Sri Lankan liberation theologian Tissa Balasuriya, a Roman Catholic priest. For Balasuriya, the purpose of Jesus' life was to introduce God's reign of justice and peace—of which he himself was the chief model. The struggle for the coming of that reign—which obviously includes people who are not Christian—provides the setting for a "wider ecumenism." That is, in the light of this "Kingdom-centered" Christology, the whole meaning of the discussion with people from other religious traditions shifts. We have to step "beyond dialogue," bridging our differences in view of action for a just and peaceful society. In *The Myth of Christian Uniqueness*, Paul Knitter, quoting Cox, refers to the practical advantages of this soteriocentric approach.

The essays in John Hick and Knitter's anthology derive from a conference held in Claremont, California in 1986. Eight of the writers come from the West, four from Asia (and none from Africa!). The authors do not propose to deny the uniqueness of Christianity, but to interpret it in a way that goes beyond both *exclusivism* (outside Christianity there is no salvation) and *inclusivism* (all valid insights found outside Christianity are anonymously Christian). The intention is to develop a Christian theology of religions and religious pluralism.

The authors speak about three bridges that have been crossed: the historico-cultural, the theologico-mystical, and the ethical-practical. Every religion, they argue, is culturally bound and limited. Secondly, from the mystical standpoint, no religion can express the fullness of either the divine or the human mystery. Finally, a just world can only be gained in a common struggle.

Pluralism, these three books agree, does not represent the resolution of anything and should not be entertained as an end. Rather, pluralism is itself an issue of justice. That is, authentic pluralism represents a commitment to the other. Most of these others are not only poor; the fact is we tolerate their misery—and hence the justice (or Kingdom) issue should prevail over any other concern. Again, on this priority, these books agree.

The globalization of our ever shrinking world took most of us by surprise. As Tom Driver notes in a postscript to *The Myth of Christian Uniqueness*, it is thus no wonder that the discussion of this phenomenon meets no small amount of inertial resistance. But that is also why it is a pity that these authors rarely refer to the foundational texts of our Western biblical tradition. Does not the old Yahwist epic about the origin of the whole world imply the need for a liberational praxis? Does not the trinitarian formula as found in Matthew's Gospel open a wide road to togetherness and diversity at one and the same time? Is the theme of unity in diversity really as new as these authors suggest? □

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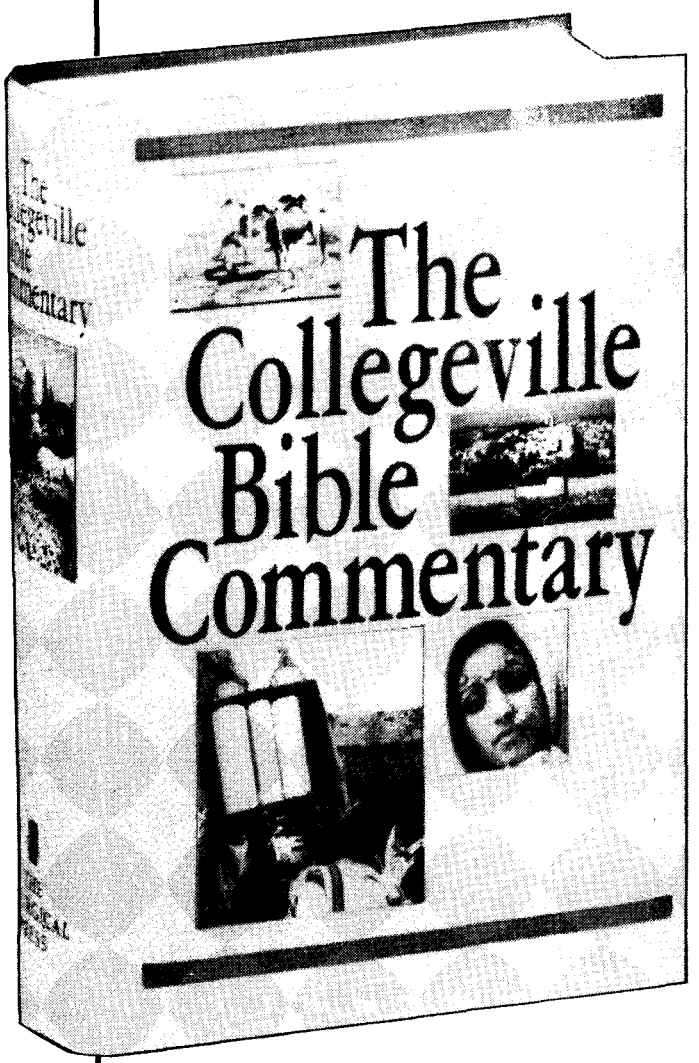

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The God that matters

Lawrence S. Cunningham

Herbert McCabe, longtime editor of the English Dominican journal, *New Blackfriars*, is not as well known in this country as he deserves to be. *God Matters* is a collection of his writings from the past decade or so. He is a professor of theology and a translator of Aquinas. What makes him so attractive as a theological writer is his obvious intelligence, his vast theological learning, his contacts with current philosophical writings, and most of all, his inability to write turgidly. That latter gift shows itself in a number of different ways. McCabe does not fudge and hedge. Writing on the Resurrection of Christ (where one finds a lot of fudging and hedging), he is forthright: "I think that there was an event other than the crucifixion in consequence of which the body of Christ was not to be found in the tomb but is transfigured and glorified." Nor is he a shrinking violet when he wishes to criticize. He says of one who contributed to the infamous book, *The Myth of God Incarnate:* "At the root of all this lies a deficient doctrine of God, and this must be partly due to the author's omission of a thousand years of hard Christian thinking on the topic."

God Matters, *by Herbert McCabe, Geoffrey Champman, $22.95, 249 pp.*

Let me not leave the impression that McCabe is a conservative curmudgeon. What he does very well is draw on the tradition in new and innovative ways. His essays on the "God question," the recent debate over the Incarnation, and on the meaning of "transignification" with respect to the theology of the Eucharist are striking in their originality and incisive in the way he cuts past the epiphenomena of theological discourse to get to the heart of the matter. That clarity is even more manifest in the last section of this collection where McCabe, to fill out the book, assembles odds and bits. On the unpromising topic of the genealogy of Jesus he has some wonderful things to say. On the doctrine of the Immaculate Conception he muses on the religious mystery contained therein in order to explain why the affective piety of the church accepted what Saint Bernard and Saint Thomas Aquinas rejected. Yet, I must say, the best essays in the book are the three long meditations he writes for the great services of Holy Week. In those pieces he shows—something rarely done—how a theologian can combine the intellectual rigor of his calling with a believer's sensitivity to the great ritual actions of the church at prayer. It is that kind of writing which shows how the *lex orandi/lex credendi* can produce exemplary theology for the church.

There is a Church of England parson, Don Cupitt, who is evidently stirring things up a bit with a book and BBC series arguing that Christianity does not speak of any objective reality called God (we are the offspring of chance in an impersonal universe) but *expresses* an ideal form of life. Cupitt, in short, is a sort of latter-day Feuerbach. Brian Hebblethwaite, an Anglican theologian and fellow churchman, is not amused by Cupitt. This book is an attempt to show that such an expressivist view of Christianity is egregiously false and, in an appendix, wonders whether Cupitt should remain in the church while advocating such a stance.

The Ocean of Truth: A Defence of Objective Theism, *by Brian Hebblethwaite, Cambridge, $34.50, $11.95 paper, 165 pp.*

If Hebblethwaite's book were simply one more salvo in a provincial pamphlet war it would not be worthy of extended comment. Cupitt appears to be one of those eccentric cranks with which the Church of England seems to be inflicted now and again. What makes Hebblethwaite's work interesting (at least to me) is that it is one of the few recent works of Christian apologetics which is unabashedly traditional (not conservative; traditional) and, in its traditionalism, cogently argued. Hebblethwaite's argument takes two lines of offense: one, by showing that Cupitt's vision of things is not adequate (not a very hard job) and second, giving a straightforward argument to defend his basic thesis: that an objective God is the only authentic source of all value and being in the Christian view of things. Readers may or may not be persuaded by the author's line of reasoning, but they will learn a good deal about contemporary theological and philosophical thinking in the process of working through the book.

God-Walk: Liberation Shaping Dogmatics, *by Frederick Herzog, Orbis, $21.95, 272 pp.*

Frederick Herzog's book is advertised as a first attempt to create an authentic North American theology of liberation. His starting point is a rejection of the notion that theology resides in either doctrine (Barth) or feeling (Schleiermacher). Theology, in Herzog's view, is to be found in God's interaction with us. To use his language: we need to move away from theological "God-talk" to "God-walk." As a consequence of this starting point Herzog puts a very strong emphasis on the Eucharist. It is in that

LAWRENCE S. CUNNINGHAM *is a professor of theology at the University of Notre Dame. His books include* The Catholic Experience *and* The Catholic Faith: An Introduction, *both from Paulist Press.*

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common experience of sharing community that we most profoundly meet Christ and proclaim him. That experience triggers not words but word-acts which are the sacramental signs of Christ among us.

True to liberationist practice, Herzog insists that all theology has a "social location" so that when he advertises his book as "North American" he really means certain North Americans (preeminently blacks and other marginalized groups) who live at the edges. There is nothing inherently wrong with this definition of social location but we should acknowledge, more than Herzog does in these pages, that such a social location carries with it the virus of sectarian elitism. The kinds of theology that well up from oppression can be vividly effective (the civil rights movement of the 1960s proves that liberation theology can liberate), but to argue that all theology must derive from the wellhead of those social locations strikes me, when the argument comes from an academic, as sentimental or, worse, ideological. It would be interesting to know, for instance, if Herzog thinks the founding documents of the United States are liberationist or not. Curiously enough, in a book on North American liberation theology such issues are never raised nor such "classic" *loci* of North American theology addressed.

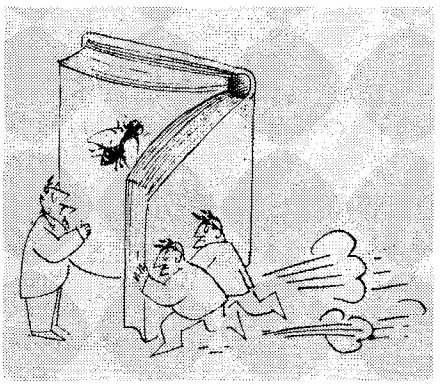
With the above stricture (prejudice?) noted, I do want to acknowledge the many good things about this book. Its emphasis on the Eucharist brings many insights to the subject while its desire to move theology from the plane of pure discourse to the level of deed reflecting inner discourse is pastorally useful. Herzog writes as both an academic and as a churchman (he belongs to the United Church of Christ) so he has a pastoral instinct. I especially liked his strategy of keeping his more theoretical musings in the notes (it is rare that footnotes prove to be as interesting as the text) while his text maintains a more hortatory and homiletical (in the good sense) tone.

In the preface to his work, *Nature and Grace*, James A. Carpenter tells us that his chapters, while discrete studies, have a common end: to move from anthropocentricity to a God-centered view of things. Carpenter believes that can be done by a renewed interest in nature and less emphasis on history. His separate chapters, then, on Augustine, Irenaeus, Tillich, Rahner, Metz, etc., focus on the issue of nature (and grace). A final chapter ("the nature of grace and the grace of nature") tries to imagine a theology that might have come to us had Au-

Nature and Grace: Towards an Integral Perspective, *by James A. Carpenter. Crossroad, $22.50, 229 pp.*

gustine not entered the battlefield against Pelagius.

Carpenter wants a theology that appreciates a functional unity between nature and grace. Such a paradigm, he believes, will result in a greater appreciation of world religions and encourage a more sophisticated encounter of science and theology. This will happen, he argues, because such a theology will place God at the center and not the particularities of Christianity traditionally conceived. For such an enterprise, he looks back to the ideas of Whitehead and to such contemporary thinkers as John Hick, Wilfred Cantwell Smith, and the ethicist, James Gustafson.



There is a good deal of close reading of classical and modern sources in this book, but I must say that in the final analysis I found it to be a confusing work. Part of my confusion derives from the author's unwillingness to distinguish nature as meaning human nature from nature as meaning the created world, that is, the natural world. The problem of grace and nature in the classical sources of Catholic theology almost always deals with human nature and not nature in the broader, more modern sense of the word. The issue of grace in nature broadly understood has an honorable history in Catholic thought. Carpenter writes with no consideration of either Francis of Assisi or the Franciscan school nor is there any formal consideration of the broader sense of the sacramentality of the world beyond what he says about it in the writing of Irenaeus.

William H. Shannon is a priest-theologian best known to most readers as the author of a very fine work on Thomas Merton and as the editor of the first volume of Merton's letters. His long and dedicated attention to the writings of that major spiritual writer stands behind this present work, which is dedicated to contemplative prayer.

Shannon takes an ancient contemplative schema from the medieval Carthusian monk, Guigo II, who wrote about how one moves from "reading" *(lectio)* to "meditation" *(meditatio)* and thence to "prayer" *(oratio)* and "contemplation" *(contemplatio)*. Shannon is at

Seeking the Face of God, *by William H. Shannon, Crossroad, $11.95, 174 pp.*

pains to demystify that language and to assure readers that there is nothing mechanical or esoteric about the process. Furthermore, he adds to Guigo's schema another step: "action" *(operatio)* so that the simple prayer of contemplation aids us in the business of living converted lives. This is all done while Shannon intersperses some autobiographical reflections on his own conversion(s) both to contemplative prayer and to Christian pacifism.

There are many books on the life of

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prayer available to the contemporary reader, but this is one of the better ones because it is clearly written and passionately argued, while having the added merit of being rooted in an old tradition which is translated into a contemporary idiom. Readers seriously interested in the spiritual life might do well to read Shannon's book with care, while keeping in hand the recent excellent translation of Guigo's work which inspired it: *The Ladder of Monks* (Cistercian Publications, 1981). By reading both books in tandem one gets an object lesson on how new things may be drawn from old. This is monastic theology translated into a non-monastic idiom.

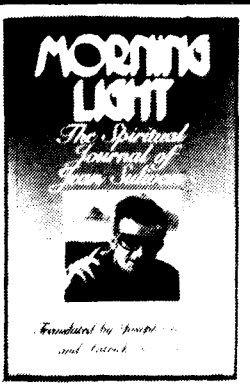
Morning Light: The Spiritual Journal of Jean Sulivan, *translated by Joseph Cunneen and Patrick Gormally. Paulist. $12.95, 180 pp.*

The late Jean Sulivan was a French priest who, with the permission of his bishop, retired from the active ministry to pursue a life of writing. A highly regarded novelist in his own country, Sulivan only now is becoming available in English, thanks to the efforts of Joseph Cunneen, the editor of *Cross Currents*, who has given us samples of Sulivan's fiction in that journal and promises more.

Morning Light, Sulivan's spiritual diary, was published in France in 1976. I first read it in French (under the title *Matinales*) with considerable difficulty. Sulivan does not write in the standard language of theology (hence my trouble with the French) but in the prose of a seeker and a person of letters. He is a producer of aphorisms and mots; a writer in the reflective tradition. This journal is a sustained meditation by one sensitive person on the meaning of the Gospels. Like all great books of this genre it can be read without starting on page one; indeed, it is difficult to read it in that fashion since it makes no pretense of being systematic. I think it is a wonderful work; one to be savored in bits and pieces. Sulivan was a belletrist, but he is also a theologian in the fashion that the old monastic writers defined a theologian: one who speaks of God with the authority of prayer. There is a long tradition of spiritual journals that has enriched the devotional and contemplative tradition of Christianity. This is a rich contribution to that genre. □

A prophet for our time

Morning Light is the first book in English by Jean Sulivan (1913–1980), the French priest—novelist—essayist whom *Ecrits de Canada* places with George Bernanos and Flannery O'Connor, and *Le Monde* salutes as "a prophet for our time."



Morning Light is an invitation to interiorize our faith, a spiritual road to personal liberation. It reflects Sulivan's rejection of both clericalism and the abstractions in which faith is too often imprisoned, and his rediscovery of the raw message of the Gospel.

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THE SEARCH FOR SEXUAL HAPPINESS

INTIMATE MATTERS
A History of Sexuality in America
John d'Emilio and Estelle B. Freedman
Harper & Row, $24.95, 428 pp.

THE AMERICANIZATION OF SEX
Edwin M. Schur
Temple University, $24.95, 229 pp.

J. M. Cameron

Sexuality in modern society seems of perpetual interest to members of opulent societies and especially to Americans. The United States has been a pioneer in many of the new attitudes to sex that have changed, if not forever, at least for a long time to come, sexual practice and the hitherto central institution of monogamous marriage. The immense growth in contraception and the surgical sterilization of men and women has been accompanied by a growth in the number of abortions and in the number of single-parent families. Although divorce is relatively easy and much more non-procreative sex is available, the amount of happiness in sexual relations doesn't seem to have increased in quite the way anticipated by such prophets of the sexual revolution as Bertrand Russell. Indeed, with the rise of male and female homosexuality as two large subcultures, straight sex, procreative or nonprocreative, has a battered look.

All *information* about changes in sexual practice feeds a natural curiosity; and sometimes it may change the norms of behavior. The most startling example of this has been the *Kinsey Report*. Its effect was foreseen by Lionel Trilling who knew that the report was a revolutionary document. His essay, published first in the *Partisan Review* in 1948, and subsequently collected in *The Liberal Imagination*, states that the report is likely to have a large "permissive effect." (It is

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curious that Trilling's essay is not mentioned in either of the books under review.)

Neither *Intimate Matters* nor *The Americanization of Sex* is likely to have such a profound effect on the American reader. Most of the information given is not new, except in detail. *Intimate Matters* is the work of two historians who have assembled, analyzed, and sorted out an immense amount of material on the topic since round about 1650, roughly since the coming of (Protestant) Europeans to North America. We seem now to have reached the stage when petting and casual fornication are no longer youthful offenses, common or rare; now "The Erotic [has become] incorporated as a regular, ongoing feature of their maturation." This is barbarous jargon and one is sorry to find it and hundreds of other such examples in the work of two historians. In this respect *The Americanization of Sex* is much worse, but Schur at least has the excuse that he is a sociologist; though even for a sociologist some of his writing is overripe.

All three authors are "progressive." Schur discusses, with some solemnity, whether or not Masters and Johnson are true progressives; their adherence to the ideal of bourgeois, monogamous marriage may, for some, place them on the reactionary side. Recent changes in sexual practice are, for the authors of *Intimate Matters*, on the whole beneficent. In particular, abortion is taken to be a necessary feature of women's emancipation. Of course there are, they recognize, some dark and painful phenomena associated with the various sexual revolutions. AIDS has obviously had a startling effect in strengthening conservative views and making people more cautious in their conduct. The history of the IUD has been a disaster.

It is curious that "safe sex" is being touted by those who advocate the use of condoms, one of the oldest forms of contraception, along with *coitus interruptus* and, for the self-controlled, *coitus reservatus*. *Coitus interruptus* has been given a certificate of respectability by Ms. Germaine Greer, though only Schur, among our authors, seems to have noted Ms. Greer's work.

Intimate Matters is useful as a reference book. But in its handling of the moral issues that arise out of any consideration of sexuality in our society, it is

REVIEWERS

ELECTA ARENAL *co-authored, with Stacey Schlau,* Untold Sisters: Hispanic Nuns in Their Own Works *(translations by Amanda Powell); to be published next Spring by the University of New Mexico Press.*

REVEREND JOSEPH G. DONDERS' *most recent book is* Praying and Preaching the Sunday Gospel *(Orbis).*

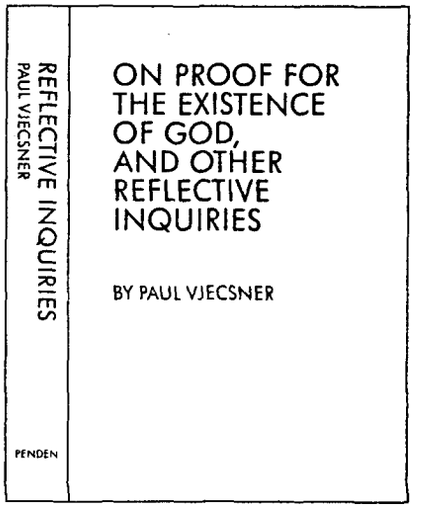
J.M. CAMERON's *books include* On the Idea of a University *and* The Music Is in the Sadness.

ON PROOF FOR THE EXISTENCE OF GOD, AND OTHER REFLECTIVE INQUIRIES

PAUL VJECSNER

A treatise advancing fresh solutions to fundamental problems that have confronted philosophy and sciences through the ages. The approach is of a Cartesian questioning of all received as knowledge, from the ancient to the present-day, some of it the growing contentions that many basic questions are unanswerable. Correspondingly, the author does also not depend on accepted forms of inquiry, such as theory-formation or other developed methods themselves subjected to questioning. Instead there is a return to common apprehensions, seeing what can subsequently be gleaned from them in a like manner, without recourse in the account to technical language.

In this process it will be found that numerous truths sought after in specialized fields of inquiry are discoverable by reflection on familiar objects of cognition, that in fact many of these recognitions underlie observations in sciences, while others make a number of scientific statements untenable. Findings are thus offered regarding such as the content of discourse itself, reality including the self and laws of nature, principles of logic as well as its paradoxes and mathematical axioms, and transcendent realities as indicated by the title. The thrust of the exposition is that insights long obscured and striven for can despite greatest skepticism be disclosed in clear and simple terms.



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feeble. Progressive ideology is something given; there is simply no critical reflection on the forms of sexuality; the *depth* of sexual problems is simply not considered.

Underneath the fearful jargon in which Schur's book is written there is an interesting thesis about the absorption of sexual thought and behavior into the processes of capitalist society. He is especially good on the ways in which the market and advertising affect sexual life along with everything else. He accepts a progressive ideology with even more complacency than do our other two authors. But he refuses to accept the reduction of sexual relations to the personal and private. In all its breadth and depth sex is more than an area in which private preference and individual whim are sovereign. That it *was* such an area unchallenged in the earlier phase of the sexual revolution, and that it cannot be understood simply at the private and personal level, is well argued by Schur. He is very much concerned about decency and civility in sexual relations and he reminds us of the cruelty and violence that seem to be increasing in the sexual life of Western societies. That the remedy is simply and primarily to move our society away from the savagery of capitalism and towards more cooperative social forms is asserted rather than demonstrated. □

IN BRIEF

THE HOMING SPIRIT: A PILGRIMAGE OF THE MIND, OF THE HEART, OF THE SOUL, *by John S. Dunne. Crossroad, $12.95, 132 pp.*

It will surprise no one familiar with Dunne's work to hear him say, as he does in *The Homing Spirit*, "I have gone on my journeys longing for movement." Virtually alone among contemporary theologians, Dunne has come out of hiding, dropped the distanced, academic third person, and disclosed the personal agony behind the intellectual's searching reflection upon what is missing in his own life. Dunne seems to suffer acutely from a form of what Walker Percy calls

"false transcendence." Straining for perspective, balance, and objectivity, the academic (celibate?) mind can lose heart, become over-detached, stretched thin, bloodless, empty—and excruciatingly alone. "Is there a road in life I can follow with all my heart?" asked Dunne in *Reasons of the Heart* (1978). The book that followed, *Church of the Poor Devil* (1982), took Dunne to the Amazon, and explored the heart's longing for social connection between rich and poor. (The common bond turned out to be a void in the North American's soul.)

House of Wisdom (1985), which depends on the aesthetic impact of the mosque-church of Hagia Sophia in Istanbul, the Rothko chapel in Houston, and the U.N. meditation chapel in New York, pursued the theme of the soul's hunger for the sacred. But this was a difficult journey to follow. For one thing, Dunne is stingy in describing for the reader what he sees, hears, touches, smells, tastes, or kinesthetically feels in these sites; instead of "insight into images," his method might better be described as insight *without* images (and the publisher supplied none). Secondly, Dunne's densely inflected, circular style of musing is labyrinthine, tortuous, and still (alas!) too cerebral. In a book like this, one should have allowed the stones to speak, but they don't get the chance.

The current book, *The Homing Spirit*, suffers from some of the same difficulties—a certain airless, claustrophobic quality. Taking off from three separate pilgrimages to Jerusalem (in 1974, 1976, and 1985), Dunne passes over into the religious standpoints of Muslims and Jews—in quest of a catholic vision based

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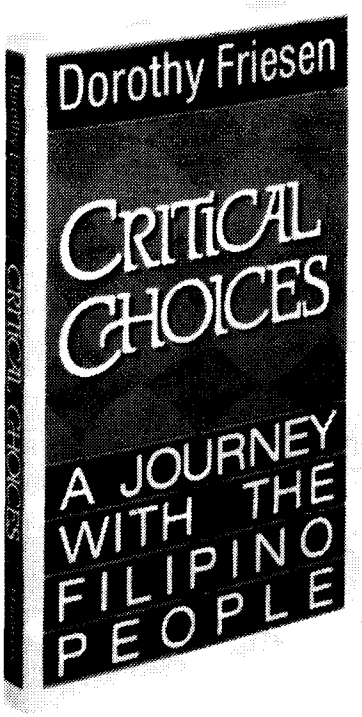

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not on a single standpoint but on the mutual understanding of others from within. The anguish here is that of encountering a kind of root void in oneself, and thus of not knowing where home is. And the joy? The joy arises, by contrast, from finding true home, a place where the three monotheistic faiths converge in the mystery of God in the soul. Dunne's path to that joyful convergence follows the route set out by a Sufi sheikh, who told him, "Go deep in your own religion." This leads to reflection on the questions of the Gospel of John—Where do you come from? Where are you going? (The insights into the "I am" sayings and the meaning of the Trinity are quite wonderful.) The book ends on a note of well-being, almost peace. But I don't trust this; it sounds too much like a monologue, as though Dunne has merely talked himself into it. D.T.

CORRESPONDENCE

(Continued from page 34)

The notion that Gutiérrez initially made Christianity nothing but a political tool is a notion that his critics have falsely imputed to him for years—from the Congregation for the Doctrine of the Faith to right-wing critics across the globe. If one brings that mindset to his writings, one can doubtless find what one wants. But if one reads Gutiérrez on his own terms, the charge becomes ridiculous.

ROBERT McAFEE BROWN
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24th Biblical Institute, Trinity College, Burlington, Vt. 05401, June 18-23. FAculty: Joseph Agius (Rome), Kenneth Bailey (Jerusalem), Pheme Perkins, Rosemary Ruether. Write: Sister Miraim Ward.

Kirkridge Weekend

The Company at Kirkridge, an inclusive network of contemporary Christians will have a weekend with Willis Elliott on *Scrupulous Godlessness*, a look at our current American polarization on God-talk in public. Join us to worship, support and stimulate inward-outward journeys. For more information write Anthony Ciccariello, 520 W. Gray Street, Elmira, New York 14905.

Theology Openings

Maryknoll School of Theology in Ossining, New York, the graduate school of the Catholic Foreign Mission Society of America, announces two openings for full-time faculty members in theology beginning Fall 1989. One position—Director of the M.A. program in Cross-Cultural Ministry—will include responsibilities to develop the program and teach courses in systematic theology. Second position is in the field of spirituality, liturgy, and sacraments in the programs for cross-cultural ministry and justice and peace. The School has an international student body and encourages the use of adult learning pedagogies. Nationals of other countries, persons with international mission experience, women, and minorities are encouraged to apply. The positions bring opportunities for dialogue across disciplines, for international research and travel, plus benefits package. Salary commensurate with experience. Ph.D. or equivalent is required for both appointments. Apply by February 15 to: Dr. Curt Cadorette, Chair, Systematic Theology Search Committee, Maryknoll School of Theology, Maryknoll, New York 10545.

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